

THE Episcopalian

NOVEMBER, 1970

**CHURCH
RESOURCES
ISSUE**

BISHOP BROWNE

OVERSEAS REPORT

Dial 713-228-0781

Up-to-the-minute information on General Convention will be available to anyone at the price of a phone call while the Convention is in session in Houston, October 19 through 22. Call 713-228-0781 to get a three-minute recorded report on Convention proceedings. The reports will be updated every day at 6 P.M., Houston time.

Bishops to Hold Special Meeting

A special meeting of the House of Bishops will be held following the close of General Convention, beginning Friday morning, October 23, and running to Saturday noon, October 24. The bishops will meet at the Rice Hotel in Houston.

Proposed Houston Assemblies Take Shape

While plans are not yet complete, moderators for the proposed Convention General Assemblies on major issues the first five afternoons at Houston made interim reports to us. Bishop Paul Moore, Jr., New York, (**Church and Society**) feels that this, the opening Assembly, "should be non-specific and try to set the whole Convention in perspective. Four panelists will present brief but different opinions of "what being a Christian is all about." If approved by Convention, the balance of the 90 minutes in this and all Assemblies will be open to the floor for questions, and followed by small work group sessions.

Dr. Charity Waymouth, Maine, (**Education, Mission, and Ministry**) commented, "the central issue is the central issue. Education is how you find out what mission is, and ministry is how you get it done." Dr. Harvey Guthrie, Jr., Dean of the Episcopal Theological School, Cambridge, Mass., will be the keynote speaker.

The Rev. O. Dudley Reed, Jr., Springfield, (**Structure and Liturgy**) analyzes his assignment thusly: "The structure we're talking about is the Body of Christ. The liturgy we're talking about is the work of that Body." Speakers will be Dr. Thomas J. Talley, Professor of Liturgics at Nashotah House, Nashotah, Wis., and Dr. Barbara Williams, specialist on social structures and sociology professor at Vassar.

The Assembly on **General Convention Special Program** is to be moderated by Canon Gerald McAllister, West Texas, who is attempting to provide a "representative spectrum of thought" on the philosophy of self-determination. Panelists will be: Canon Gordon Gillett, Executive Council member who has served on the Screening and Review Committee; Dr. Clifford Morehouse, who signed a minority report on GCSP; Dr. John McCall, of the NAACP, which is critical of the approach to GCSP; a representative of the Christian Theology Foundation; and a representative from one of the grant recipients.

The fifth Assembly, on **Racism in the Body of Christ**, is to be moderated by the Rev. Lloyd Casson, Delaware. He reports that plans are still incomplete.

Add One Nominee

The name of Mrs. A. Travers Ewell, South Miami, Florida, presiding officer of the Tentative Council, was inadvertently left off the Executive Council nominations in the October issue.

Costa Rica: Commitment To Sacrifice

Bishop J. Antonio Ramos of Costa Rica has volunteered to take a 15 percent cut in his salary and to move his family out of the eight-room bishop's residence to smaller quarters. The commitment was made in late July at the Third Council of the Diocese of Costa Rica. Ordained personnel of the diocese also agreed to enter various programs of study to begin to reach non-stipendiary status by 1972; laymen will try to find work outside the church. The action, which also provides for the diocese to take a 30 percent cut in external aid for 1971 and 50 percent for 1972, was taken as "a joyous statement of freedom by people who are willing to sacrifice. . . ." The Council's resolution said the action was "a response to the profound needs of the Costa Rican Episcopal Church [and] it is our hope that the measures will support PECUSA, as it struggles to fulfill its mission within its own society."

Laity on Clergy: First Returns

Lay Episcopalians believe the most important attributes the next generation of parish clergymen can bring to their calling are a thorough grounding in theology and the ability to be a "relevant and interesting" preacher. These are preliminary findings of a recently completed nationwide survey of a cross-section of Episcopal laity conducted by The Episcopal Church Foundation. Third and fourth on the list of most desirable attributes of the parish clergyman of tomorrow are competence to work with young people and to serve as a family counselor. Being a "good listener" ranks fifth, followed by activity in the community, and administrative ability.

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DOUBLEDAY

1. Pulpit Digest 2. John Cardinal Heenan 3. Journal of Biblical Literature 4. Samuel Terrien, Union Theological Seminary 5. The Living Church

GENESIS
God said, "Let us make man" in our own image, in the likeness of ourselves, and let them be masters of the fish of the sea, the birds of heaven, the cattle, and all the wild beasts and all the reptiles that crawl upon the earth.
God created man in the image of himself, in the image of God he created him, male and female he created them.
God blessed them, saying to them, "Be fruitful, multiply, fill the earth and be masters of the fish of the sea, the birds of heaven and all the cattle, and all the wild beasts that are with you."
God said, "See, I give you all the seed-bearing plants of the earth and all the trees that have seed-bearing fruit. They shall be yours for food. And to the beasts of the earth and to the birds of heaven and to all the reptiles that are upon the earth, I give every green plant for food."



MAKE HASTE, SLOWLY

Before rumors are allowed to grow to such an extent that a move is taken for granted, I suggest that each person directly involved with the financial and other planning aspects of our Church read carefully the report prepared by the committee that decided our Church would be ahead financially by having its own building instead of moving into the Interchurch Center in New York with other denominations.

metropolitan center. I doubt that the cost of living is much lower in Jacksonville or Kansas City. The logistics of moving any immense operation so far is one expense which must be considered.

Let's not be hasty to move headquarters from "815" to another site just because "815" is on prime real estate.

PAULA CHANDLER
San Francisco, Calif.

THE EPISCOPALIAN's September issue [Switchboard] has a letter by Anne Osborne of Augusta complaining about a sermon she had just heard. Well, I heard that sermon too, and I also had a complaint. Since Mrs. Osborne implies that the preacher has been "contributing to chaos and anarchy," defense surges within me since I feel that this preacher is a great preacher. . . . [he] is "a social activist." But, as with most Christian social activists, he is deeply concerned with souls. . . . of everyone in his community, not simply the souls of the congregation that employs him.

My complaint to him was that he had read someone else's words and not preached his own thoughts.

another diocese. I hope no one stifles his love of all men, his enthusiasm for life, or his preaching.

ANNE M. BER
Augusta, Ga.

As I read the letter "How to Be Heard," I was reminded of the comment about the French novelist, Francois Mauriac: "The faith he found comfortable, but not faithful in some instances intolerable."

The writer desires to be "reassured in the love of God for man." What man? The comfortably situated, comfortable, living, complacent white man? . . .

In preparing to receive the Eucharist . . . A person should consider whether or not his life reflected concern not only for his family but for the community and the world in which he lives; or if he is concerned only with petty concerns, needs, and comforts?

... An admonition from Bishop J.A.T. Robinson, author of *Honest to God*, "For the last thing the Church is to be is an organization for the religious. Its charter is to be the servant of the world."

How can you be complacent, so concerned about those less fortunate than yourself who also, in your words, want to be reassured in the love of God for Man?

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TWO CENTS' WORTH

Just as a matter of interest, I would like the reader to write down, for his own information, the approximate amount spent per . . . year on: dinners in restaurants; movies; operas or concerts; tobacco, if any; liquor, if any; and vacations. The total will be "X" number of dollars.

While most of the above give us (more or less) pleasure and some relaxation, not one could be described as an essential living expense. . . .

Then, write down your annual Church contribution. Suppose this figure is \$0, \$100, \$250, or \$500. Then your giving to overseas missions would be 1¢ (\$0), 2¢ (\$100), 5¢ (\$250) or 10¢ (\$500) for each Church dollar.

Now think about it for a moment and then decide whether this complies adequately with Christ's command: "Go into all the world and preach the Gospel to every creature."

N. B. GUTHRIE
Seattle, Wash.

WHAT WILL WE LOSE/GAIN?

During recent months I have noticed a reluctance on the part of national Church authorities to acknowledge the several shortcomings and pitfalls which the proposed COCU plan holds for the

Continued on page 51

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Should Secularity Satisfy?

By Chad Walsh

A plea for balance and maturity, and for Christians to keep a foothold outside of time.

SO YOU ARE NOSTALGIC for the good old days when Mass was mumbled in Latin, the faithful rattled their rosaries, and simple folk were content to picture a whiskered father sitting on a cloud just a little too high for their eyes to detect him?

We know your kind. You want the latest technology when you go to the dentist; you buy a jet ticket with the rest, but you cherish a secret yearning for holy wells, bleeding relics, clouds of incense. You're an obscurantist, and your daydreaming is diverting you from your urgent responsibilities in the city of man.

How do I plead? Half guilty.

Let me speak a credo.

I believe that the activist here-and-now passion of some churches and churchmen is right, is indeed the will of God. Whatever may be meant by loving God, the Christian's summons to love his neighbor obviously implies the duty of working for simple justice—racial, economic, all the rest. And as obviously the Christian is called to combat international suicide whether it comes from H-bombs or turning the globe into a universal ant-hill or garbage heap.

Whatever may be meant by the life everlasting, the Christian is summoned to make life here and now as humane and close to the will of God as he can, and not spend many minutes per day calculating his chances in the next life. One life at a time. And surely, if archaic Latin or metaphorical language about a father in the sky gets in the way of simple justice and compassion, one must put first things first.

On the other hand, I do seriously question whether the purely moralistic and rationalistic theology that we are being offered is going to satisfy us over

the long stretch, and whether it will even enable us to be good citizens of the secular city. Perhaps it is time for the drunken theologians to lurch to the other side of the road and see what is to be discovered there.

In every period religion is tempted to follow the lead of secular society and try to outdo it. Thus, when social Darwinism flourished in the late nineteenth century, and business success was equated with being in the evolutionary vanguard, eager ministers preached to receptive congregations the newly discovered Christian gospel that blessed the successful entrepreneur and placed the curse of Cain on those ungrateful misfits who lost out in the competition for property and economic power.

Today, when the dynamic forces of the world are moving in politically revolutionary and secular directions, we find Christian theology trying to lead by jumping one step ahead of the procession.

I suggest a possibility. God is a revolutionary, but I'm not sure He has been completely won over to the secular city metaphysic. Perhaps He has created a world in which mystery is inbuilt, and a recognition of this leads to better prospects for the earthly city than if that city were viewed as all there is. Just possibly, the attempt to desacralize and demagicize the world is a panicky sellout to the spirit of the age.

I go further and suggest as a possibility that the ultimate passion for building the city of man has sources as deep, dark, and mysterious as any self-haunted grotto in a forest of fairyland. Perhaps there are certain elements that the soul needs and which basic foods as justice and compassion are not enough. Maybe the secular

ty will flourish more surely if we forget it once in a while.

Let me give my reasons for these heretical thoughts. For one thing, the arts are peculiarly sensitive barometers of mankind's collective soul. And what they are telling us today, with increasing urgency, is that simple rationality and clarity are not enough. The theater of the absurd and the living theater, those types of music composed by devices of chance, the kinds of painting that faithfully depict the visible world while mocking it—all these are probes into depths that the social worker and the computer programmer ignore.

I am struck by another thing. So far as young people have any interest at all in religion, it is directed toward religious traditions that are far removed from the ethos and sensibility from the cheerful rationalism of the "secular city" approach. The student who attempts Zen meditation or goes on an LSD trip in hope of the beatific vision is seeking an epiphany, not a merely message urging him to join even the most extreme faction of Students for a Democratic Society.

This is not solely a solitary quest. One reads of hippie groups meeting to chant Sanskrit prayers. And sometimes it is a quest that ventures desperately into the realm of the magical and monstrous, so that a witchcraft cult springs up among students who are reacting against a universal flatness of vision.

Can mere morality and mere rationality and mere justice ever content us? Does God intend us to be contented by them? Certainly we need a society more rational rather than less, more moral rather than less; we need every drive and dedication toward justice and plain common

sense in human affairs, toward peace, not war; toward the continued life of the planet and not the death of sea, air, and land. There is no shortage of work to be done by men of good will who take these simple priorities seriously. But I confess my growing suspicion.

The old Christians were right when they insisted that though they were in the world, they were also citizens of another world. A foothold outside of

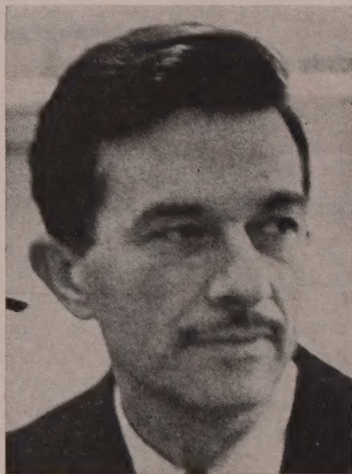
time, outside of space as we know it, is the surest foundation for operating with bravery and good humor and intelligence inside the ordinary world. We need a God who is not merely identified with the human beings He has created and with their cities, but who also transcends them and their cities; a God whose purposes are wider—and wilder—than the perfection of the secular city.

Let me tell you a parable. If you watch a good housewife at work peeling potatoes in preparation for the evening meal, you behold a picture of rationality, good will, common sense, reasoned dedication. She and her husband have entered into a contract; he will earn money and buy potatoes; she will peel and cook them. Both benefit from the arrangement. Perhaps she even sings as she works. Admirable. She is joyous in the secular kitchen.

But the secular kitchen is only part of the house. Upstairs there is also the sacred bedroom. And here is the place of mysteries. Here language becomes music, and music fades into one flesh.

It is the memories of upstairs, and the anticipation of other nights upstairs, that put a song on her lips while she peels potatoes. She is a better potato peeler in the secular kitchen because there is a room of holy mysteries in the house, and in that room she has her truest knowledge of her self and the more-than-self. But of course she does not go upstairs with the intention of exploring mysterious delights in order to peel potatoes better. She goes upstairs to sleep with her husband.

As an uncovenanted grace, next day she may find the task of potato-peeling mysteriously lightened and even illumined. ◀



The Rev. Dr. Chad Walsh is professor of English at Beloit College, Beloit, Wisconsin, and an Episcopal priest. In his early years he was a reporter-typesetter for Sherwood Anderson's weekly newspaper in South Boston, Virginia. He has been a Fulbright lecturer in American literature in Finland and Rome. Primarily a poet, Dr. Walsh's published works range from children's stories to moral theology. He is also a skilled linguist and a widely respected literary critic. He is married to the former Eva Tuttle. They have four daughters and six grandchildren.

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resources '70

Amidst the hue and cry that "The Church can't afford to . . ." we might pause to assess some of our resources. Surely, people are the Church's most important asset. So we begin with ourselves.

people

1969 statistics for the Episcopal Church in the 50 states and the District of Columbia

- 3,330,272** baptized members 43,168 less than reported in 1968; down 85,831 since 1965.
- 2,238,538** communicants 22,412 less than reported last year; down 581 since 1965.
- 11,573** priests and deacons up 268 since last year; up 1,230 since 1965.
- 7,410** parish and mission congregations 38 less than reported last year, and 164 less than in 1965. Of the 7,410, 4,238 are "self-supporting," an increase of 2% since 1968.
- 9,769** active priests and deacons this is an increase of 647, or over 6%.
- 7,085** priests and deacons in parish work down 336.
- 76,949** total baptisms 134 less than in 1968.
- 7,711** adult baptisms 1,034 less than last year.
- 17,184** lay readers down 12 since 1968; up 2,930 since 1959.
- 91,889** confirmations 5,328 less than last year. Other rites in 1969 included 36,887 marriages and 58,345 burials.
- 5,977** received up 634; down 482 compared to 1965.
- 6,570** church schools including Sunday and released time 149 less than in 1968.
- 88,389** church school officers and teachers 6,528 less than last year.
- 692,235** church school pupils down 63,793 since 1968.
- 873** parish day schools an increase of 18 over last year, of 90 since 1965, and of 560 in the last decade.
- 5,257** parish day school staff up 168 since last year.
- 61,134** parish day school students up 890 over 1968.

Clergy and where they work

Priests in parishes:

- 5,737** are in charge of the 7,410 congregations down 53 from last year.
- 1,070** are assisting other clergymen down 4.
- 241** serve overseas or officiate in parishes in other U.S. dioceses down 13 from 1968.
- 7,048** is the total number of presbyters in parish ministries 36 less than last year. This is 64.5% of the total number of priests.

Other ministries:

- 1,282** priests are retired up 63 from last year. This is 11.7% of total presbyters.
- 144** Armed Forces
- 763** education, all levels up 30.
- 212** hospitals and institutions down 17.
- 45** monastics down 8.
- 166** full-time study
- 234** diocesan, provincial, national offices
- 47** other Anglican bodies and councils
- 323** secularly employed, "supplying" regularly
- 477** secularly employed, not "supplying" up 80 from last year.
- 191** other up 61.
- 3,884** or 35.5% of our priests are either retired or in non-parish ministries up 230 persons since last year.

Deacons:

- 641** deacons an increase of 74 since last year.
- 56.2%** are working in the parish ministry 3% less than last year.
- 29.6%** are secularly employed and doing supply work.
- 5.2%** are secularly employed and not supplying twice as many as last year.
- 9%** are in other ministries (i.e. education) doing full-time study, or retired.

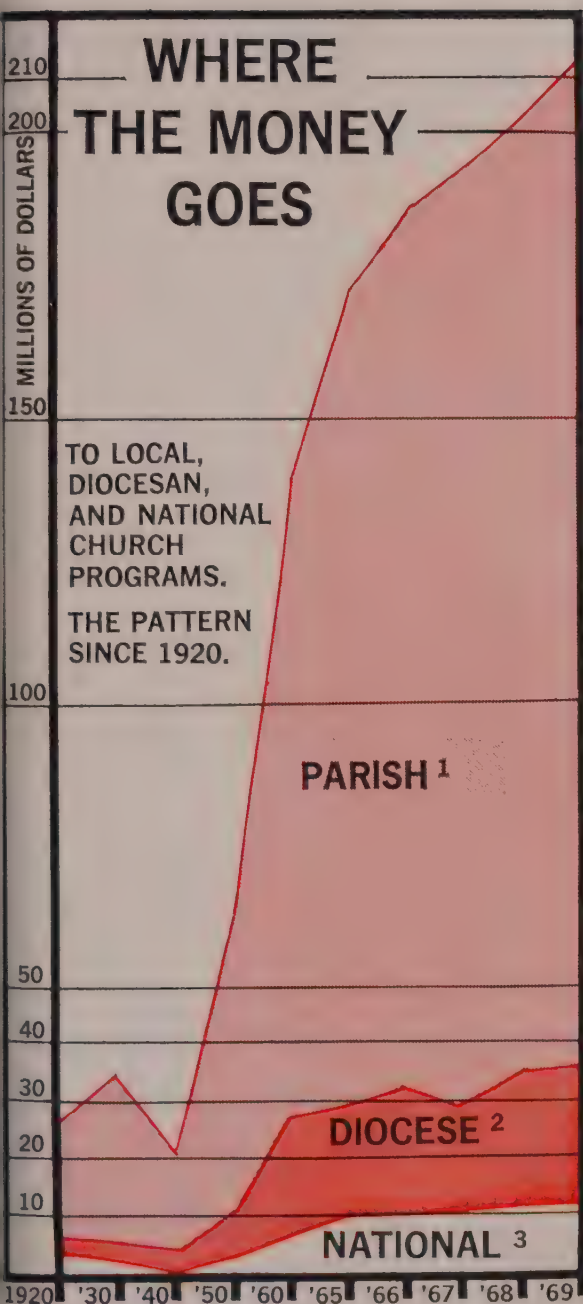
Ordinations:

- 350** Deacons
- 302** Priests

Future:

- 777** Postulants
- 496** Candidates

material



1. Includes local current expenses, Church Pension Fund premiums, property repairs, taxes, rents, interest. 2. Includes diocesan assessments and other disbursements for work outside parishes and missions. 3. Includes quotas received from districts and dioceses, Church School Missionary Offering, Presiding Bishop's Fund for World Relief, Good Friday Offering.

Second in importance as a resource is our material wealth. While not a balance sheet, the following presentation of these resources can help us understand the sources of these assets and some of the allocations made from them.

1969 cash support from members

\$ 234,372,212 receipts from parishes and missions for non-capital purposes *up 6.4 million.*

Capital assets reported

\$ 27,952,077 capital receipts: legacies, bequests, building funds *down from \$29,284,363 last year.*

395,092,144 endowments and invested funds; cash in savings accounts, and investments *down from \$471,463,018 last year.*

33,099,650 other parish funds having separate treasurers.

2,076,551,015 land and property *down from \$2,162,256,827 last year.*

Special offerings

\$ 1,344,323 United Thank Offering October, 1968 to August, 1969.

80,788 Good Friday Offering for 1969.

747,478 P.B.'s Fund for World Relief and Inter-church Aid for 1969.

41,689 Church School Missionary Offering for 1969.

828,975 Theological Education Offering for 1968.

Parish and mission expenditures

\$ 177,087,148 for parish and mission programs *up 8.2 million.*

22,998,030 for diocesan and district programs *down \$29,599.*

13,470,099 for General Church Program *down \$86,596.*

31,094,853 Capital expenses for major improvements and additions to property, purchase of land and buildings *down 2.3 million.*

people resources '70

The Church Overseas

From 1969 Parochial Reports and Annual Diocesan Reports

	Total Clergy	Parish & Mission	Bapt. Persons	Communi- cants
Province Nine:				
Colombia	11	9	997	376
Costa Rica	12	16	1,864	1,173
Dominican Republic	12	13	2,969	1,449
Ecuador	3	4	396	186
El Salvador	2	1	164	70
Guatemala	8	10	761	547
Honduras	6	5	478	206
Mexico	40	77	7,499	4,364
Nicaragua	9	14	2,765	1,045
Panama & Canal Zone	25	19	10,441	4,309
Puerto Rico	52	32	9,354	4,129
Totals	180	200	37,688*	17,854*

	Total Clergy	Parish & Mission	Bapt. Persons	Communi- cants
Other Jurisdictions:				
Virgin Islands	15	9	10,327	4,069
Guam	2	1	384	93
Okinawa	7	11	1,649	902
Taiwan	21	14	2,103	1,063
Haiti	40	82	38,425	15,098
Liberia	26	36	8,123	4,834
Philippines	99	34	43,521	10,025
European Con- gregations	14	7	2,708	2,079
Total	224	194	107,204**	38,163*
Total Overseas	404	394	143,892	56,017

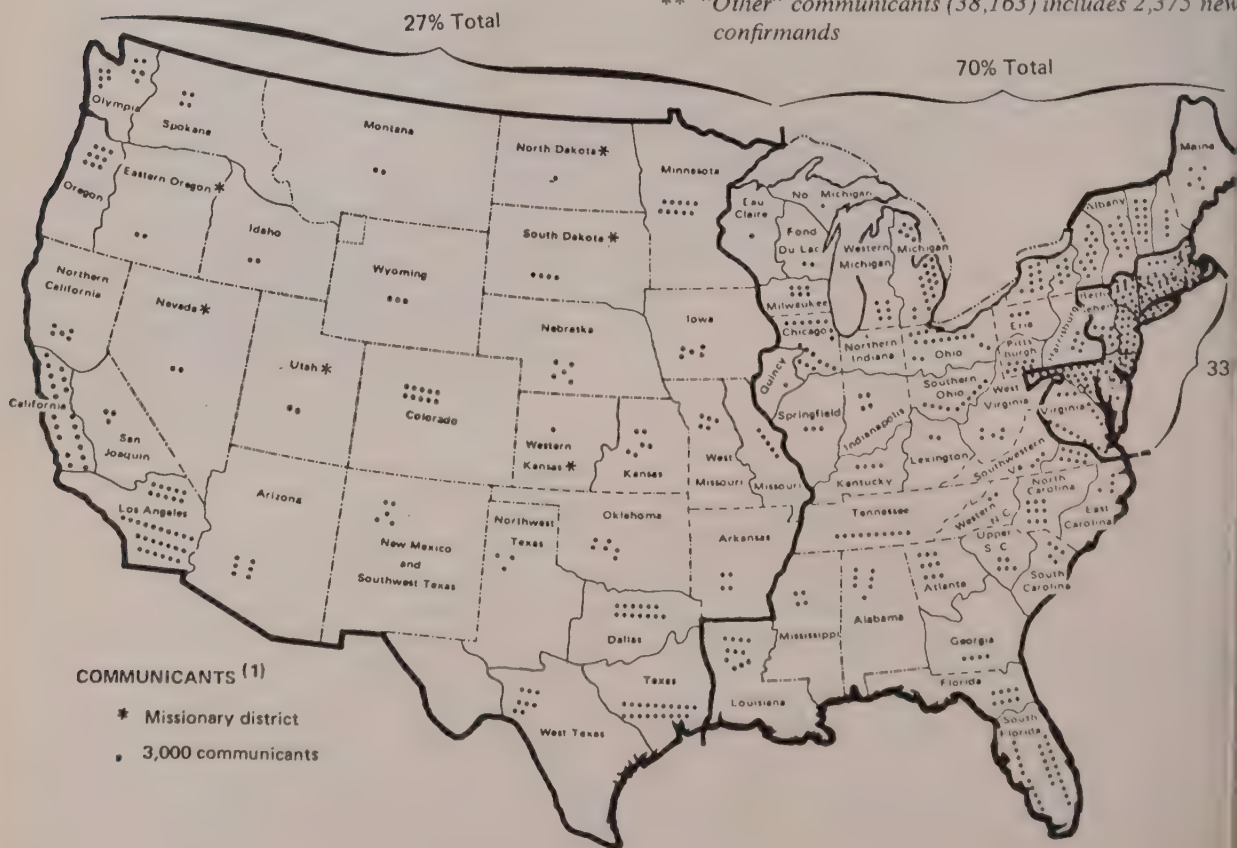
* Province Nine baptized persons (37,688) includes 1,390 baptisms in 1969

* Province Nine communicants (17,854) includes 1,077 new confirmands

** "Other" baptized (107,204) includes 3,777 baptisms in 1969

** "Other" communicants (38,163) includes 2,375 new confirmands

WHERE EPISCOPALIANS LIVE (1969)



material resources '70

Overseas Responsibilities

As of March, 1970, the overseas sector of the General Church Program was \$5,477,206, or 41.9% of the total estimated expenditures. Of this:

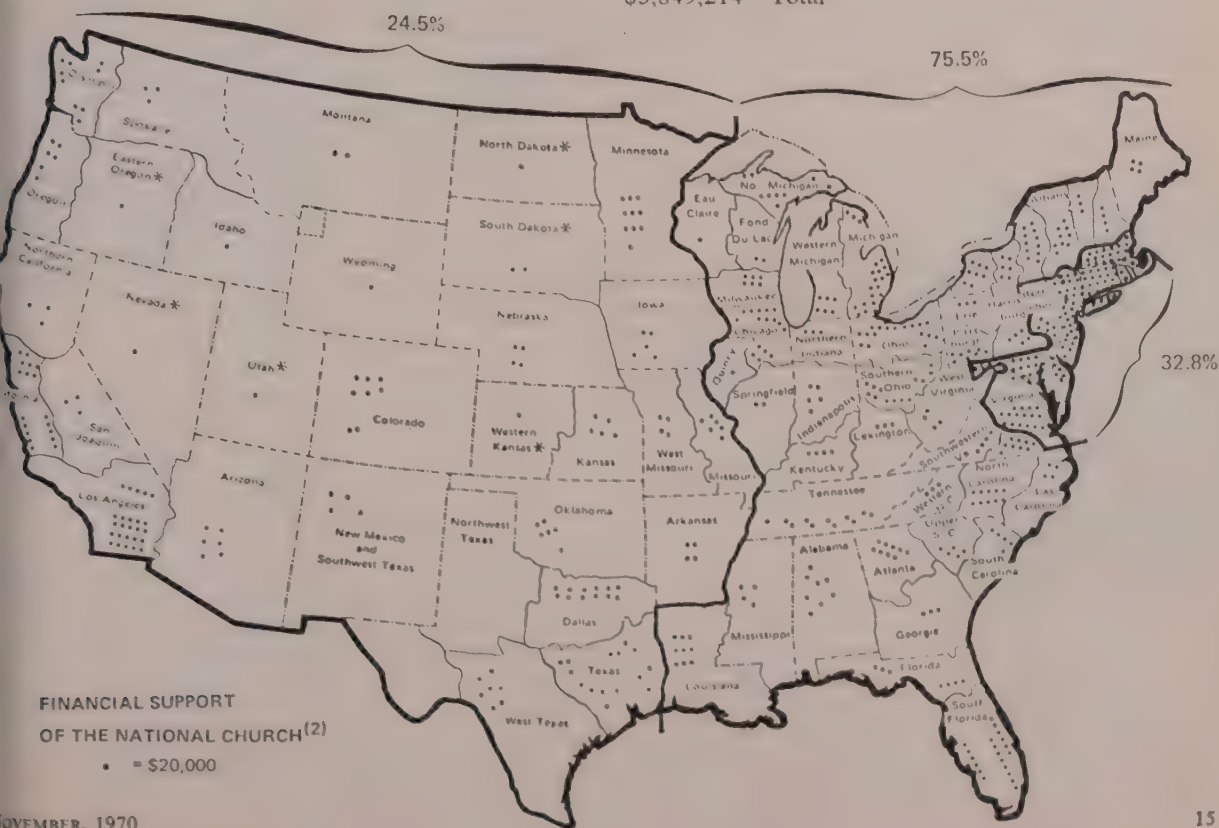
- \$3,038,215 is for basic budget support of our overseas jurisdictions;
- \$ 574,491 is for pension and retirement benefit obligations;
- \$ 456,070 is for logistical support of overseas personnel;
- \$ 358,805 is for Wider Episcopal Fellowship, Convocation of American Churches in Europe, and the World Council of Churches;
- \$ 200,591 is for the support of the Office of the Deputy for Overseas Relations;
- \$ 849,033 is for other Anglican responsibilities in 1970 (see next page).

PECUSA Responsibilities

1970 responsibilities include base budget support at home and abroad for jurisdictions which are an integral part of the Episcopal Church.

- \$1,010,999 to 16 U.S. dioceses and districts: Alaska, Arizona, Eastern Oregon, Eau Claire, Hawaii, Idaho, Montana, Nebraska, Nevada, North and South Dakota, Southwestern Virginia, Utah, Western Kansas, Wyoming, in amounts varying from \$932 (S.W. Va.) to \$200,000 (Alaska).
- 1,524,229 Province IX down \$71,680 since last year. The Ninth Province includes Colombia, Costa Rica, Dominican Republic, Ecuador, El Salvador, Guatemala, Honduras, Mexico, Nicaragua, Panama and the Canal Zone, and Puerto Rico.
- 14,800 Guam up \$4,800.
- 172,136 Haiti down \$21,778.
- 480,000 Liberia down \$31,454.
- 46,431 Okinawa down \$9,036.
- 363,452 Philippines down \$70,719.
- 99,925 Taiwan down \$11,158.
- 137,242 Virgin Islands down \$15,000.
- \$3,849,214 Total

GIVING FOR GENERAL CHURCH PROGRAM (1969)



people

Appointed Missionaries as of October, 1970

21	Africa
20	Alaska
12	Japan
19	Latin America
3	Middle East
20	Philippines
1	Portugal
38	Province IX
16	South East Asia
150	Total down 90 from last year. What's happened to them? More than half are back in parish ministries. Some are on extended leave, to study. Some are teaching, or in chaplaincies. Currently, 7 are undeployed.

Total giving to parish or mission
averaged per communicant member: \$117.19 in 1969
\$113.75 in 1968

Total of full-time clergy salaries, including annual cash stipend, plus utilities and housing, where applicable, as of June 30, 1970 \$90,212,526

Church Pension Fund premiums paid by congregations, 1969 \$ 9,658,351

material

Other Anglican Responsibilities

	1970
Accra, W. Africa	\$ 480
Anglican Council of North America	2,500
Anglican Executive Office	35,174
Argentina	7,956
Church of Central Africa	3,948
Chile with Bolivia	1,200
Church of India, Pakistan, and Ceylon	7,750
Council of South-East Asia	3,000
Damaraland, S. Africa	14,768
Church of the Province of East Africa	8,000
Guyana, West Indies	7,798
Hong Kong	12,969
Igreja Episcopal do Brasil	354,000
Iran	16,089
Jamaica	10,223
Jerusalem	11,026
Malawi, Central Africa	11,875
Natal, S. Africa	1,200
Nepal	5,561
Nippon Seikokai (Japan)	158,711
Polynesia, New Zealand	23,162
Sabah	5,220
Singapore	13,636
Seoul	6,750
St. Michael's Seminary, Korea	19,956
Church of South Africa	15,690
Taejon	6,750
Uganda	33,112
Church of the West Indies	5,000
Zambia, Central Africa	7,653
Zululand, S. Africa	12,876
	\$824,033
1969 Total	\$897,102
1968 Total	\$941,606

These figures don't tell the whole story—they never do. But they do reveal clearly some things we need to know about ourselves. For example:

- we have a vast unmined resource—ourselves, the laity of this Church.
- there is “no health in us” in terms of growth.
- we are crippling our overseas work although that does not seem to be what anyone intends.
- underlying all the big figures is the small fact that we have less than 5,000 “self-supporting” parishes in the whole 50 states.
- we have a surplus of clergymen for jobs now available.
- we have a shortage of cash income, regardless of the size of our holdings, for the work we all do together.
- if each one of us communicants gave \$10 a year toward the General Church Program, we could resolve this problem.

—THE EDITOR

Sources: Annual Parochial Reports, Executive Council, and Church Pension Fund. Maps on pages 14 and 15 courtesy of General Convention's Joint Commission on Structure.

Sources of the Church's material
assets: 2.7 billion

- 8.5% from individual giving
- 1.0% from capital receipts
- 1.2% other parish funds
- 14.3% value of endowments and other investments
- 75.0% value of land and property

THE MAN THE POLICE CALL

C-1

ON A CLEAR, warm afternoon recently, the Very Rev. Leslie Skerry Olsen, Dean of Grace Episcopal Cathedral, checked in at the roll call room of the Topeka Police Department.

Before going in, he pulled out a walkie-talkie, adjusted the antenna, said "C-1 is 10-8," and prepared for twenty-four hours of on-call duty.

During that time, as one of twenty-eight members of the Shawnee County Police Chaplaincy, he was available to report any injury, accident, death, attempted suicide, domestic confrontation, or other trouble call where local law enforcement officials need someone to stay at the scene after they have gone back on duty, or to give tactful support.

Primarily a crisis intervention unit—dubbed affectionately "C-1" by the Topeka Police Department—the revolving chaplaincy was formed three years ago as a volunteer group by area ministers to give spiritual counsel and aid at emergencies.

Members begin with a routine of calls at city and county jails and ride at least two hours with law enforcement officers—all part of a program to increase personal familiarity with officials so the chaplains' services will be used more widely.

On this particular day, Dean Olsen ministered to a victim of attempted suicide. The only initial solace he could give was a touch of the hand and the warmth of an assurance that someone cared.

Later, when drugs the young woman had taken had worn off, Dean Olsen could consider how best to help her through discussion about longer-term referral to another minister or to a service agency.

A solitary figure in clerical black sat among blue-shirted police officers and heard reports on the previous night's break-ins at the 2:50 P.M. roll call. Dean Olsen gazed at walls bearing bulletins on traffic and arrest procedure.

"Gentlemen, the chaplain today will be Chaplain Olsen," said the officer in charge. Then he continued reading aloud the routine reports.

"One stolen car, a two-door Buick hardtop. No license when stolen . . . pick up for investigation . . ." For officers on the 2:30 P.M. to 11 P.M. shift, the day was beginning.

Though some of the ministers have indicated they feel they are not used as fully as possible—they have acquired a car for further mobility and convenience—police officers themselves feel the chaplains are uniquely competent.

"A policeman can go out and say, 'We're sorry to inform you . . . ' but then he has to get back on the streets," said Captain Fred Feaker. "A chaplain can go

Text continued on page 19



Dean Leslie S. Olsen begins his twenty-four hours on-call with the Shawnee County Police Chaplaincy and receives a walkie-talkie from the minister who had previous shift.



Chaplain Olsen arrives at the scene of a call for emergency medical assistance (left) before the ambulance and offers comfort. Chaplains not only hold doors for ambulance attendants (below) but offer consolation and reassurance to accident victims or their families, and deliver death messages.



Chaplain Olsen accompanies police to the hospital with accident victims and stays until no longer needed.

The Man the Police Call C-1

and inform them and stay with them, offering moral support, rather than just presenting the cold, hard facts."

Dean Olsen left the roll call room and introduced himself to Sergeant Dale Collie, the officer with whom he would be cruising the city.

His introduction was the first step in a sometimes awkward process of getting acquainted—often despite a gap in years or need of mutual trust.

On the streets, heat-glazed cars gave off sharp, glaring reflections as they poured past in a hypnotic stream.

Sergeant Collie, his slow drawl phrasing matter-of-fact answers, guided the car up one street and down another. As prosperous neighborhoods blended into depressed and new into old, Dean Olsen leaned back against a brown vinyl headrest, his hands on a leather notebook. A 12-gauge shotgun stood locked in near the dashboard. The hollow metal voice of the radio spilled out numbers reflecting the ebb and flow of Topeka life.

"Is this MACE a lot like tear-gas? Do a lot of people wave at you?"

"Usually, there's one person they will talk to . . ." I felt the loneliest I've ever felt in my life . . . I looked behind me and no one else was there."

The two men worked into a sharing of the common fabric of tragedy.

The call crackled over the radio about an attempted suicide. The air had cooled as the sun went under clouds. Cars bearing workers homeward clustered past.

"Understand she locked the building before she called it in," Collie said laconically, switching on the siren. Its resonance cleared an intersection as the car jumped ahead.

He wheeled in behind another police car in front of a white frame house. A red and blue swing was a splotch of color in the yard, a weathered hula hoop was propped against the porch. Inside, there were sounds of sobbing.

Braced against the unknown factor inherent in all tragedy, priest and policeman pushed against the front door. It yielded easily. In the small, neat room a woman on the couch moaned, "Leave me alone—nobody cares about me."

"Somebody does care about you," Dean Olsen said gently and quickly. He held her steady. And after a few soft-spoken words ambulance attendants carried her away on a stretcher.

A bottle with a few red capsules in it and a wicker purse were gathered up. A neighbor was consulted about arrangements for locking the house. Then Dean Olsen and Collie were on their way to the hospital.

"I'll make a guess this girl doesn't want to commit

suicide—she called the doctor, and she didn't lock the doors like she said she would," Collie said, his voice hard from experience.

"She was a good-looking girl."

The two men walked up a ramp and down a hall where nurses hurried past and a baby cried.

Dean Olsen said: "Yes—people think those with money or some kind of power or beauty don't have trouble." He slowly shook his head.

Then he walked down the hall where arrows on linoleum pointed the way to relief for the hurting. He entered the patient's room.

An hour after they received the call, officer and chaplain filled out their respective reports. Collie paused. "It's so much better if you have someone—a chaplain or someone—they seem to know how to tell people in the right way. Having you fellows in instances like these is a relief to me."

Collie's is a profession involving twisted metal, contorted faces, mixed feelings, and hours of dulling monotony that belong to no one because they can be broken momentarily by calls on the radio, its succinct vocabulary the shorthand of crisis.

The right word, the sympathetic touch, the understanding that comes after hours of talking out an emergency—all can sometimes be beyond reach.

The most important thing about their work with the police, says Dean Olsen, is that he and his fellow clergymen can relieve the policeman of a duty he isn't equipped to do. This also gets the officer back to the work he *is* equipped to do. "It also," he continues, "gives the city's clergy a chance to minister to people in real need and to be in touch with their lives where it matters."



Dean Olsen's twenty-four hours as C-1 ends as it began—back in Shawnee County police headquarters.

FROM ONE DEPUTY TO ANOTHER

*Practical advice
from a General
Convention veteran*

BY JOHN PAUL CAUSEY

AN AIR OF FRUSTRATION always seems to hang over the conclusion of any General Convention. "How can we get our business done more efficiently? What can be done to expedite discussion and decision? How do we overcome parliamentary detail?" These, and similar questions, are frequently voiced, particularly after a limited time session such as that at South Bend.

Varying answers have been proposed. A number of measures, such as reduction in the membership of the House of Deputies and greater frequency of meeting, are being suggested as possible means of expediting the work of General Convention. Consideration has been given to possible revision of the committee system or the rules of order of the respective Houses.

Actually, these suggestions, of themselves, do not afford a cure of the ills complained of. The true answer to the questions raised is that the members of both Houses of General Convention must accept in full measure the responsibilities of such membership and exercise the self-discipline which results from such acceptance.

The General Convention, in its structure and its procedures, is a deliberative and legislative body affording a remarkable measure of protection for a minority view. Sometimes, in the haste of impatience, changes in structure and procedure are proposed which would diminish such protection. I would simply suggest that the majority of today may be the minority of tomorrow; indeed some who seem now most vehement for change are those whose voices, not too many years ago, would not have been heard were it not for this concept of guardianship of a minority point of view. Structural and procedural changes must be justified on grounds other than providing answers to the questions first mentioned.

A member of either House of General Convention should be fully aware that he is a member of the governing body of the Church. For this body to execute the leadership and responsibilities with which it is charged, its members must themselves accept and practice the restraint upon which re-

sponsible action is predicated. Many suggest, with all humility, some area in which the performance of all of who are members of either House might be improved through the exercise of self-discipline.

1. The Church in any gathering tends to talk too much about too many things. Granted that the Church is rightfully interested in all facets of life, can it speak responsibly to all these at a single session of General Convention? And as to those to whom it speaks, does it need all the "whereas" clauses and multiplicity of resolutions to make its point? Which brings me to a second consideration.

2. I am appalled by the amount of looseness of language of resolutions introduced in General Convention and even more appalled at attempts to rewrite the text on the floor of either House. The means by which General Convention is heard is in the language of its resolutions. Let us at least draft them with some regard for grammar, brevity and content, for some respect for words as a tool. A drafting committee, as used in some legislative assemblies, may be of help.

3. Do we have an inflated idea of our own importance? During a major debate at South Bend, a deputy characterized it as a "tempest in a teapot." He was not referring so much to the strength of the wind as to the size of the vessel. Both the General Convention, and its members, should act in humility, for the denomination which they represent is a pretty small "tea pot."

4. Is a given speech or resolution necessary? Too many times I have asked to be heard, spoken, and laid down, realizing (after the event) that I had not really added anything of substance to the debate. Perhaps the adage, "the less you say, the more you're heard," should be the motto of each of us. In any event, let us speak at least twice before we speak, and at least three times about what we say.

5. In a bicameral body each House should respect the position of the other. To introduce or act upon resolutions which, because of time, is impossible for the other House to consider has an air of irresponsibility.

from any other objection. As
ers within each House should
ay mutual respect, so should the
es themselves.

The effectiveness of each House
pendent upon its committees.
ers referred to them should be
considered, and the report of the
nittee, when made, succinct and
in its analysis of the issue. The
ity of the committee to report
: a considered consensus or a
ned division involves hard, not
l, work but is of immeasurable
ance to the whole House. For
ssue of significant division it af-
the opportunity for adoption of
e of order where there may be an
l period of debate on the basic
prior to the introduction or con-
ation of amendments, with the
for the presentation controlled
e respective proponents of the
ing points of view. This enables
House to obtain a much clearer
ective on the issue involved than
ssible under other procedures.

Any member must be responsible
ving his homework done and
ing abreast of what is occurring
the floor. Delinquency in either
ct results in confusion, delay, and
nderstanding. Really, if we do not
is, do we deserve to be seated?

doubt that anything I have said is
to any person who has been a
ber of General Convention. The
reason I have expressed myself
ot to make any new and radical
osal. Rather it has been to state
concern that the structure and pro-
res of General Convention will be
ged in the effort to cure a condi-
of which they are not the cause.
ood tools can always be misused.
cure is not to throw away the tool,
or the user to discipline himself
ts effective use. ◀

author has been elected a
deputy from the Diocese of
inia to the last five General
ventions and to Houston. He
an attorney in West Point,
inia.

11 Notable Conventions

1789 Third, held in Philadelphia, July 28-Aug. 8, and Sept. 29-Oct. 16. This Convention adopts first American Prayer Book and the Church Constitution. First House of Bishops meets.

1811 Tenth, held in New Haven, Conn., May 21-24. This short session, highlighted by the first double consecration in the American Church, and Pastoral Letter on the importance of Confirmation, sparks a revival.

1820 Thirteenth, Philadelphia, May 16-24, Oct. 30-Nov. 3, 1821. After revival led by new Bishops Alexander Griswold and John Hobart, this Convention creates Domestic and Foreign Missionary Society.

1835 Eighteenth, Philadelphia, Aug. 19-Sept. 1. The great missionary Convention. Declares the Church is a missionary society, and creates the office of missionary bishop. The Church then moves into Midwest.

1865 Twenty-eighth, Philadelphia, Oct. 4-24. The breach in the Church is healed when bishops and deputies from four southern states are welcomed to their seats. The Church then expands westward.

1874 Thirty-first, New York, Oct. 7-Nov. 3. The climax to a bitter controversy within the Church about ways of worship. Actions taken here mark the coming of age of the Catholic tradition in the Church.

1886 Thirty-fifth, Chicago, Oct. 6-28. Adopts four points—Scripture, creeds, sacraments, and historic ministry as essential to any unity proposal. Declaration is now known as the Chicago-Lambeth Quadrilateral.

1892 Thirty-seventh, Baltimore, Oct. 5-25. First revision of the American Church's Book of Common Prayer is completed and approved at this Convention.

1910 Forty-third, Cincinnati, Oct. 5-21. Discussion of Faith and Order records Church's pioneer role in ecumenical movement. Convention creates General Board of Religious Education for Sunday school work.

1919 Forty-sixth, Detroit, Oct. 8-24. The Convention prepares the Church for its opportunities in the twentieth century by making the office of Presiding Bishop elective, and creating the National Council.

1928 Forty-ninth, Washington, D.C., Oct. 10-25. After fifteen years of intensive study and drafting, the first major revision of the Book of Common Prayer is completed. We use this book today.

A Nation of Shut-ins

ARE YOU A SHUT-IN? If you are not sick, feeble, or handicapped you may not think you are. But do you have a car of your own? Is your car or house air-conditioned? Do you have a television set? A clothes dryer? Then the chances are that these possessions are making you a shut-in.

After spending several years in "underdeveloped" countries I returned to the United States several months ago. Almost at once I sensed a change in people.

On main street I mingled with the crowd, but in the residential area I sometimes walked for blocks and never saw a living soul. The flow of cars along the street was constant.

The people in those cars were all tightly shut in. I did not know them. They did not know me. They did not see me. Eventually I stopped seeing them.

Beyond the sidewalk, there are houses. People live in them, but you almost never see them. They never look out the windows. They never call from the door.

A door opens! Oh, joy, a mother with three little children. Seven steps take them to their car. They get in and close the door. They close the windows, and all shut in they ride away.

I came back to the United States in Winter. "Of course the windows of the houses and the cars have to be closed to keep out the cold," I told myself. "When Summer comes they will open them, and people will not seem so far away."

"They will sit on the front porch and the lawn. Women will call to each other as they hang out the wash in the back yards. They will at least put their hands out of the windows to give signals, and maybe to wave."

Summer came. Still all windows remained closed—car windows, house windows, church windows, office win-

dows. Still more devastating I discovered huge, new factories and office buildings with no windows at all. Air conditioning first closed, then erased windows.

My next-door neighbor lived so close we could have talked from our front porches. But I never saw her on the porch. We could have talked over the back fence as we hung our clothes on the line, but she had a dryer all shut up in her house.

One day I had an urgent message for my nearest neighbor. I rang her



doorbell, but it must have been out of order for no one came. I heard the television set going strong. I banged on the door, then on the window. I called loudly, but no one heard me. Finally I went back home and called her on the telephone. The terrible thought came to me—if I were robbed, or attacked, no matter how loud I screamed, no one would hear me. I was shut-in. So was she.

That same day I attended a luncheon at a church in a middle-class suburb. Fifty cars were parked outside. Each car could hold six people. Sixty people attended the luncheon. With few exceptions each had traveled alone in his own little glass and steel house.

Were these well-dressed, middle-class followers of Christ concerned that the lines seemed increasingly to separate the rich from the poor, and

that race was still so much an issue? Did they feel the trend toward loneliness and separation even within "brotherhood" of the like society?

They had plans and even dreams and the seeds of faith, hope, and charity. Yet one felt these people were set off against their will.

Suddenly, I felt homesick for the small, new churches I had known overseas. The affluent there are friendly and people walk to church or ride in public buses. All believers are "brother" and "sister" and the windows are wide open. What a transforming experience to be embraced as a member of the family of God with other races and nations!

We cannot, of course, escape the results of the technological revolution by seeking less developed places overseas. Cars, television, air-conditioning, washing machines—yes, a whole line of status symbols—anything sought by people in the far corners of the earth. No, time will not go back.

Yet somehow we must stop this sinister process which wraps us together like a package of sliced cold cuts—all together—yet each sealed from the other by a separate plastic wrapping.

Something is deadly about the silence of those closed doors and windows. If we listen beyond the sound we can hear about loneliness, mental disease, alcohol, and drugs; yes, about hippies, the generation gap, and the break-up of homes.

Somehow we must start a cry and cry on every street: "Open your doors! Open your windows! Come out! Come out! God never meant you to be a shut-in."

Miss Cook is a missionary serving in Latin America, working with the ALFALIT program (literacy and Spanish-speaking countries.)

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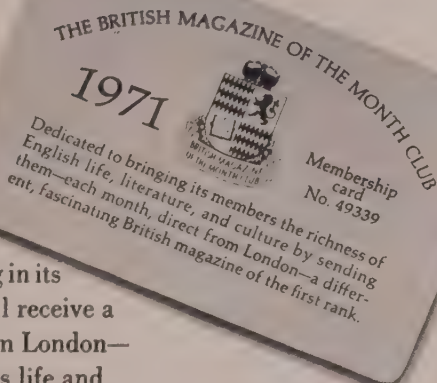
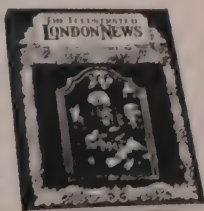
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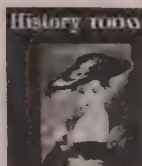
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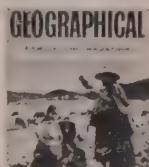
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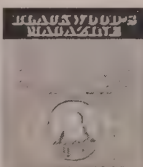
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Colleges Coming of Age

The Church's three largely Negro American colleges face the greatest opportunities in their history. But they need new moral and financial support.

THE PRESIDENTS OF TEN Episcopal colleges recently voted unanimously to ask the General Convention of the Episcopal Church at Houston "to focus its concern upon the needs of the Church's three predominantly black colleges in the United States. . . ."

The presidents make up the Board of the Association of Episcopal Colleges (AEC) which consists of ten four-year institutions. Four of these have predominantly Negro student bodies, administrations, and faculties. Eight are in the United States, one in Liberia, West Africa, and one in the Republic of the Philippines. Five of the U.S. colleges are primarily white and Anglo-Saxon while the remaining three are ethnically Negro in campus populations.

None has invidious barriers of any kind as to admission or faculty-staff employment. Their racial/ethnic characteristics derive from location, or fading legal, extra-legal, and historic factors, or (in the case of the three U.S. black Episcopal colleges) the ingrained regional mores which have impeded any substantial white integration.

What are these three, so-called black Episcopal-related colleges? Why do they and their comrades in educational pursuits believe only "massive financial support for them," especially by the Episcopal Church and its constituencies, is crucial to their development, or continued existence? Because, in the words of one nationally recognized expert, Dr. Earl J. McGrath, they can "keep step with the growing needs of their student bodies and the unprecedented advances in higher education."

The three U.S. Episcopal black colleges are Saint Augustine's in Raleigh, North Carolina; Saint Paul's in Lawrenceville, Virginia, and Voorhees in Denmark, South Carolina. They have been in existence and performing yeoman service for an aggregate of 258 years, having been founded, respectively, in 1867, 1888, and 1897.

Their predominantly white American counterparts in the AEC have been in existence an aggregate of 634 years. The three black colleges together enroll 2,357 men and women; the other five AEC institutions in the aggregate enroll 3,655 students.

The differences between the three black colleges and the other U.S. Episcopal colleges in operating budget, capital outlay, scholarship funds, and endowment funds are startling, to say the least.

Some items:

► The ten Episcopal colleges together have \$40 million in endowments. The predominantly Negro U.S. trio have \$2 million in endowments.

► The three colleges have a total of \$44,485 in available scholarship funds but do expend of their own and federally-provided loan funds a total of \$661,739.

► The five U.S. predominantly white Episcopal colleges provide \$592,671 in student loans.

► On a per-student basis, note these comparative averages:

	Three Black Colleges	Five White Colleges
Scholarships	\$ 19	\$ 214
Loan funds	\$281	\$ 162
Endowments	\$849	\$10,944

Although the foregoing are bumpy statistics they are vital to a complete picture, for finances are the gritty of the crisis at the black Episcopal colleges. Consider also some of the following comparisons:

► All of the predominantly white colleges have swimming pools; none of the black colleges do.

► Each of the white colleges has a bell or a clock tower as a symbolic photographic landmark; none of the black trio does.

► All of the white campuses have handball courts; none of the black campuses have.

Some other facilities taken for granted at most predominantly white colleges, but lacking at their black counterparts, include: decent athletic fields with quarter-mile tracks, arts buildings with first-rate painting and sculpture; good pianos; parking facilities; landscaping; and minimally adequate maintenance crews and facilities.

These facts take on a critical advance when considered in the light of a recent statement, by John T. Connor, a former U.S. Secretary of Commerce:

"What we must ask our predominantly Negro colleges and universities is not that they do a job equal to the institutions of higher learning. We must ask them to do an even bigger job. We must ask them to take the most educationally-deprived of our young people and prepare them to compete on equal terms with those who have had every educational advantage."

There is something deeply moving about the founders and the four

BY P. BERNARD YOUNG, JR.

of the three black Episcopal colleges, Saint Augustine's, Saint Paul's, and Voorhees. Forty-one-year-old Acting President Harry P. Graham of Voorhees College refers to Voorhees' genesis this way:

"Would you give a young black teacher 400 acres and buildings to develop a school? Ralph Voorhees of Clinton, New Jersey, did just that in 1901 for Voorhees College, founded in 1897 by Elizabeth Evelyn Wright. "To get money for the school, Elizabeth Wright walked (often without shoes) along dusty roads and in the villages collecting pennies and nickels from black churches and all who could give. [She was] only 20 years old. She died at 30.

"She had no salary. The pupils brought her food. But she had faith, determination, and courage. From the industrial school she founded has grown Voorhees College . . . a fully-accredited liberal arts institution . . . with over 700 students and facilities, including those under construction valued at more than \$5 million.

"Today Voorhees is expanding rapidly. A \$5 million program is now underway to be completed in 1972 when the college celebrates its 75th anniversary."

Historiographer Arthur Ben Chitty, part-time AEC president, says Saint Augustine's College was the Episcopal church's principal work among Negroes in the South following the Civil War.

He continues: "The story of Saint Augustine's . . . centers around the Rev. J. Brinton Smith. In time, "research and reflection led him to the conclusion that education of the former slaves, then perhaps 95 percent

illiterate, was of first importance and that to this end Negro teachers would be necessary."

Saint Augustine's began in 1867 with a bequest of \$25,000 from the estate of the Rev. Charles Avery of Pittsburgh. Three Episcopal bishops helped the new educational project in Raleigh.

Saint Augustine's president today is Dr. Prezell R. Robinson, currently chairman of the Board of the AEC. The college's enrollment now exceeds 1,000.

Saint Paul's owes its existence to the vision and the fortitude of a young Episcopal priest, the Rev. James Solomon Russell. A newly-ordained deacon, he arrived in Lawrenceville, Virginia, on March 16, 1882, organized a congregation, and constructed the first Saint Paul's Chapel by early 1883 where he organized a parochial school. With the generosity of a Philadelphia minister, the Rev. James

Saul, a three-room frame building (still standing) was built to house the dozen students of Saint Paul's Normal and Industrial School in 1888.

In 1907, Saint Paul's became an affiliate of the American Church Institute for Negroes, an agency of the Episcopal Church. By expanding its curriculum and steady progress, Saint Paul's has become a fully-accredited four-year college. Its third president, Dr. Earl Hampton McClenney, who retired in September, is now the fourth chief executive officer of the Association of Episcopal Colleges.

A recent appeal from AEC Board Chairman Dr. Prezell R. Robinson called on Episcopalians to preserve "the precious power" of the Episcopal colleges: "We ask you to give to these excellent institutions. They are performing heroically on a front where the need is great. Dollars go far at these colleges. They are bargains in philanthropy."



Dr. Earl H. McClenney is president of the ten-member Association of Episcopal Colleges and former president of Saint Paul's College.



Dr. Prezell R. Robinson is president of Saint Augustine's College and board chairman of the Association of Episcopal Colleges.

Young Episcopalians Get the Vote

There are now thirty-eight dioceses in the fifty states whose canons permit qualified lay persons under the age of 21 to vote in parish meetings, be elected to vestries, and serve as delegates to diocesan conventions—all at the local parish's option.

Only fifteen dioceses have canons which require parish members to be 21 to exercise any of these electoral privileges. And some of these are in the process of changing.

A year and a half ago all six dioceses in the State of New York, two in Maryland, and the Diocese of Washington were restricted in lowering age limits by the Religious Corporation Law of the State of New York and the Maryland Vestry Act. State legislatures acted in response to petitions by the jurisdictions in these states. The Diocese of Maryland announced at its convention that legislative changes had made it possible for parishes to take the necessary legal

steps to lower voting ages, as they can also in those Maryland counties included in the Diocese of Washington.

Parishes in the District of Columbia itself will have to wait until Congress acts on their petition to change the law. The New York State legislature also acted enabling dioceses there to change their canons. Some have met and acted. The remaining ones, meeting later, expect to vote on resolutions lowering the voting age this Fall, as does the Diocese of Easton in Maryland.

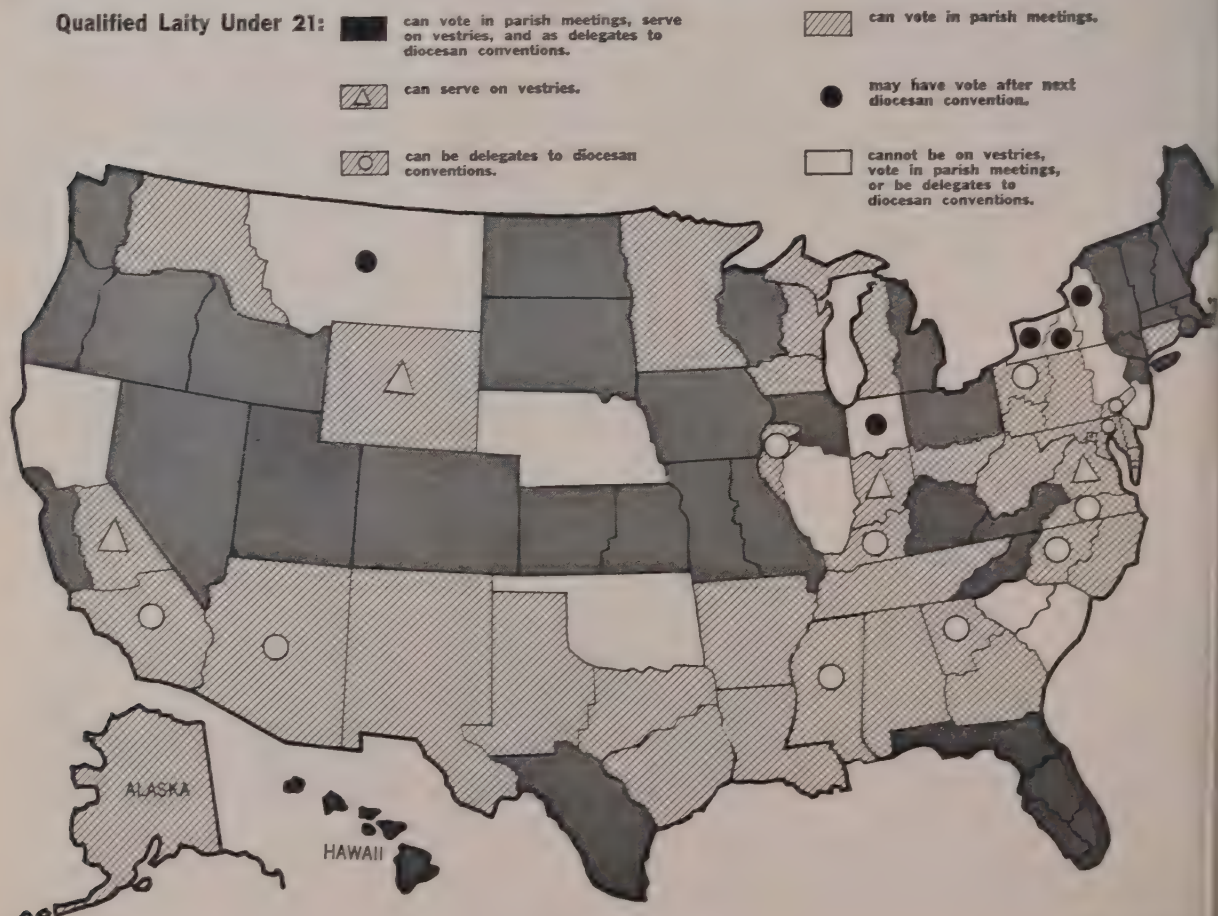
In some states the law only restricts the age for those serving on vestries (since a vestry acts as a board of directors for the church corporation and deals in property matters). The Diocese of Ohio, therefore, permits laymen under 21 to serve on vestries but they must abstain from voting on decisions involving property.

As the map below shows, there are now seventy-six United States dio-

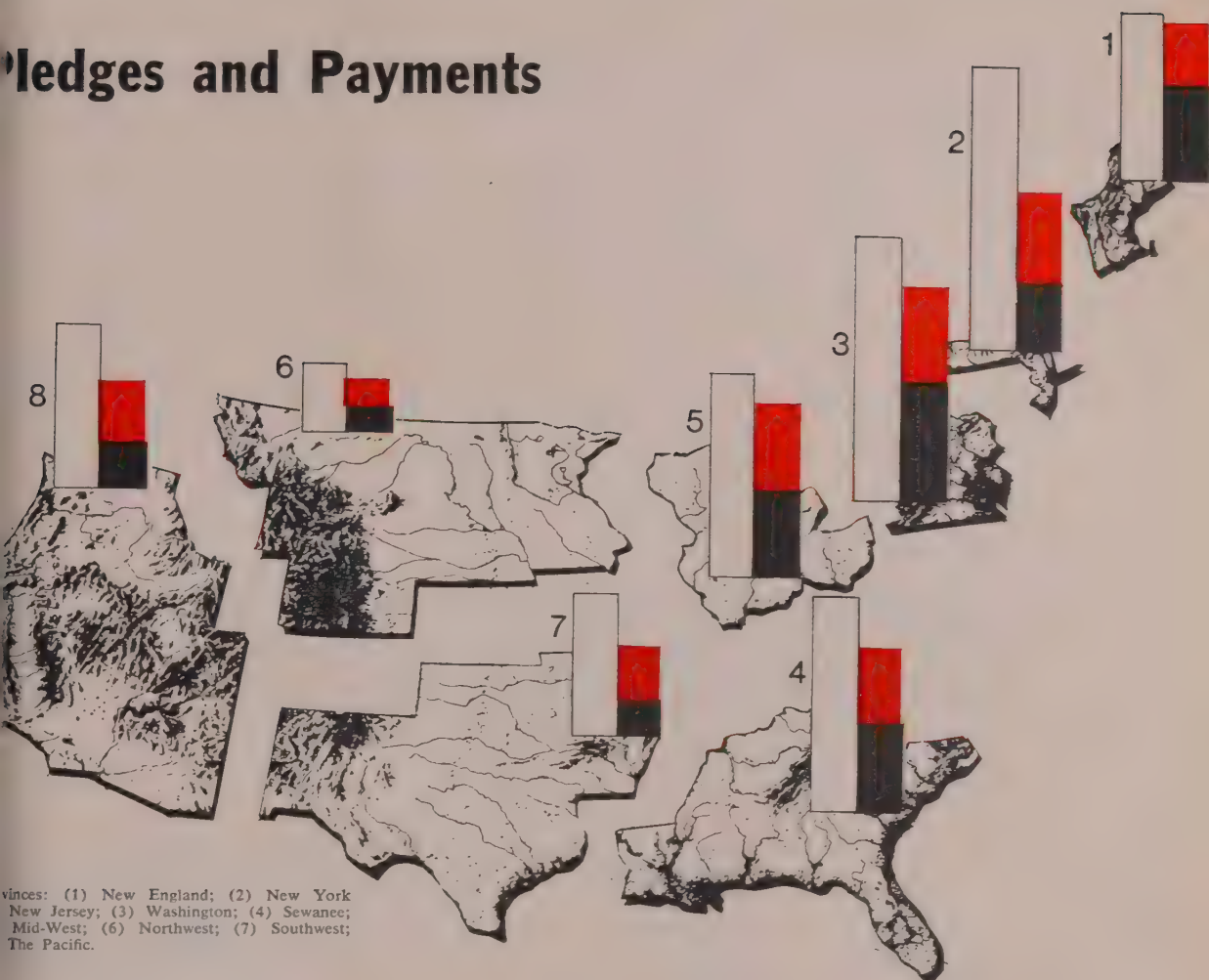
ceses that permit lay persons under 21 to vote in parish meetings if the parish so decides. In most places the voting age is set at 18 but many places have made it 16 and some 14 to allow the young people to become interested and involved in parish decisions before they leave home for college work.

Some jurisdictions have young people on diocesan council and commissions. Southern Ohio has already elected one to be a deputy to General Convention. In Northern California since the eight deanery councils cannot undertake legal obligations, each congregation in the diocese is asked to send one delegate between the ages of 16 and 25. He has full membership in the council.

In a year and a half the number of dioceses permitting voting at parish meetings by minors has more than doubled (see *THE EPISCOPALIAN*, January, 1969).



Pledges and Payments



The General Church Program includes the work that all Episcopalians, in effect, support together in the U.S. and around the world (see pages 13-16). It is paid for primarily by a portion of the gifts of families and individuals through pledges and plate offerings. Vestries and mission committees usually vote a portion of total local offerings to diocesan and General Church programs. Then the diocesan convention votes shares for diocesan and General Church programs.

How is this latter share for General Church Program arrived at? Usually by the diocese's acceptance of all, or part of, a figure suggested to it by the finance department of Executive Council called the "mathematical quota" or "quota." This quota is limited by the total program voted by General Convention for 1970 and is based on a complicated formula which takes into account previous giving and spending in each diocese.

In the bar graph map above, 1970 "quotas" are indicated by province in the lefthand bar (one-eighth inch equals \$200,000). The amount accepted by the dioceses for 1970 is totalled by province in the righthand bar. The amount paid toward General Church Program as of August 31, 1970, is indicated by the lower, black, section of the righthand bar; the unpaid balance, by the remainder of that bar. Total pledges by dioceses for 1970: \$11,172,886.

foun-da-tion \faün-'dā-shən\ *n* **1** : the act of founding **2** : the basis upon which something stands or is supported **3 a** : funds given for the permanent support of an institution : ENDOWMENT **b** : an organization or institution established by endowment with provision for future maintenance **4** : an underlying natural or prepared base or support; *esp* : the whole masonry substructure of a building **5 a** : a body or ground upon which something is built up or overlaid **syn** see BASE — **foun-da-tion-al** \-shnəl, -shən-'l\

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IN THE ALARMS and excursions of Special General Convention II not many people noticed the adoption of a resolution which in due course gave birth to the Overseas Review Committee. The resolution followed a spirited debate in the House of Bishops about the advisability of electing a bishop for Ecuador.

A planning committee of twenty-two persons agreed about what should be done, and what need not be, or should not be done. Since the latter somewhat shaped the former, we list them first.

1. The Review should not be a long, *de novo* study of the priorities and objectives of a new approach to overseas mission.

2. The Review should not be a survey or an evaluation, much less a judgment on the work being done in various parts of the world.

3. The Review should above all not be based on a desire to decrease budgets.

For all these reasons, the planning committee decided on a limited, manageable, and essential objective, which might be stated in a single question:

How does this Church do mission overseas in a post-colonial age?

Or, broken into many questions:

► As what was once called a "sending Church," what do we do that helps the Church in the other area to do its work efficiently and well?

► What do we do that impedes its work?

► What attitudes do we build into our work that are helpful to the growing Church far away?

► What practices do we employ that do not contribute to its sense of dignity and worth?

► What is needed to make the relationship truly mutual, truly responsible, and increasingly interdependent?

Basic Findings

● In every place visited there was a quality of leadership which was all that one could hope for, and a com-

plain talk

ABOUT OVERSEAS

mitment to the overseas work of the Church as they were called to it. They may feel discouraged or frustrated, or even dismayed, by some of their experiences in living out this vocation, but they are committed.

● Our task group reports a universal malaise overseas about the American Church in respect to the overseas dimension of its work. In some places it is a kind of slight unrest, a warning signal that something is wrong. In others, malaise is too weak a word to describe a deep despair, even bitterness. Perhaps because they feel freer to express their reactions, this is most overt in American nationals, whether serving as appointees or as bishops of overseas dioceses. The Americans identify as causes of this disturbing condition some specific items:

a) A clearly discernible neo-isolationism in the Church, all too much a reflection of the same spirit in our country's foreign relations. To them this is a direct contradiction to the command, "Go ye . . . make disciples . . ." in obedience to which they went to their present posts. To them this command is of the essence of the faith. Overseas, they wonder if it is still that with the American Church.

b) Zero visibility for the overseas dimension of the Church's mission. They have heard that it is not going to be central to the proposed agenda or program of the 1970 General Convention; it is obscured in "goal-oriented" budgets and

management restructuring plans. They are aware that there has been inadequate missionary education, not much news or information, no speakers' bureau, inadequate apologetics, not much evidence of enthusiasm. They feel invisible, unheard, forgotten.

c) An increasing polarity which seems to them to deny the unity of Christ's Mission, one in which the cause of overseas seems to be put in the position of competing with other aspects of mission such as the General Convention Special Program—for followers, for prestige, and for dollars. The great majority protest being used as pawns in a game they believe to be demonic. Others play this game and play it hard.

d) They think there is a tendency to apply academic or non-local standards and policies to every situation regardless of history, culture, and stage of development of the work. Such good goals as ecumenicity, autonomy, self-support can be misused and badly timed when applied too generally to local jurisdictions. More on-site reality testing is required, they believe, as the deputy and overseas staff have been urging.

e) A capricious, impulsive approach to, and withdrawal from mission. They undertake programs such as Mutual Responsibility and Interdependence with hope and joy but by the time they have begun to

Excerpts from the Episcopal Church's Overseas Review Committee report

work, the Church turns to something new. They need more time for working out truly depth-level programs and policies.

f) There is a considerable residue in our vocabularies, policies, and practices of what they see as paternalism, colonialism, and even racism. Words like "we and they," "foreign," "sending," "receiving," even "overseas" and "missionary," need updating, not to play word games but to match the realities and the goals we espouse.

Visitors to nations of the Third World overseas—either the new nations of Africa or the old countries which have been freed, or are freeing themselves from the long sleep of colonialism, and in this hemisphere notably the people of Latin America—fund many basic questions about the role of the Church overseas, or even the place there of any of the usual institutional forms of Church life. It is fair to say that among the younger leaders in every country, there was someone who asked these questions.

The ambiguity of the role of the North American white missionary in different country and culture is increasingly a problem for our appointments, whether they be short-term specialists or bishops. The problem feeds itself, for it is exceedingly difficult for these people to talk to even close friends of other races about it. They often tend to be reassuring and unfailingly polite. When we agreed to work toward autonomous indigenous churches, we automatically set a term—on the type of missionary endeavor and personnel that was the rule for perhaps ten years ago—lifetime commitment to overseas work, almost always in the same country. The appointee now gets increasing messages, usually indirect and usually from "home" that this long devotion to becoming familiar with a difficult language, culture, and people is not what is needed.

Ten years ago the Gray Report

heralded this change as likely, and it has come, slowly in most places, with some force in others. Clearly it must be pointed out that this is not a situation peculiar to PECUSA, but is in fact a universal phenomenon, shared with other denominations. This raises for our missionaries the most fundamental question of vocation, a nagging doubt about their own places in the overseas Church, and a subtle but pervasive sense of being rejected, both by the Church at home and by colleagues in the younger Church.

This summary is not a list of complaints. It is either reality, or a perception of reality, which may fall into the sociological category of self-fulfilling prophecy. Whichever it is, it evokes a condition which is the death of any relationship—distrust. All the way from a tentative question of motive to a profound disillusionment, distrust between PECUSA and overseas has to be faced by all of us.

Autonomy as a Goal

When a century or more ago, Henry Venn, a missionary of the Church Missionary Society of England, said: "Self-government, self-support, and self-propagation are the marks of an independent, mature church," he was clearly way ahead of his time. These might well be used as criteria today for any realistic assessment of the state of the Church, both here and overseas. In our day, we would have to add ecumenicity, certainly, and we would want to be sure that independence was just a start toward interdependence.

As one reads the mission reports and pronouncements, it seems obvious that autonomy has long been a goal toward which the "sending" Church and the overseas Church were working. This is less obvious in the life style of many of the overseas churches. It requires more mature letting-go on the part of the Church at home, and some equally mature taking-on of re-

sponsibility by the Church overseas. Any statement of overseas policy in the past twenty years would have stressed that we were working for the development of independent Anglican Churches in every land. Such churches, composed of more than one diocese, now exist in Japan, Brasil, China, and Cuba, though with the independence of the last two our role was passive. We look forward to a time when the Ninth Province may become such an independent Province of the Anglican Communion.

Latin America

What is a Latin American Church? Can it be one in the future if it has a North American bishop? Is it one if its bishop must take the Oath of Conformity to the Protestant Episcopal Church USA? Is it one if its leadership, both episcopal and clerical, is so related to USA salary standards that they find themselves in the top 3 percent, even the top 1 percent, income bracket of their country? Is it one if it is administered by an arrangement with authorities 2,000 miles away? Is it one if it is not free to determine its own liturgy and develop its own worship?

The answer of the Review Committee is, to each of these questions, a firm no. It is clearly a church, but equally clearly not a Latin American Church. Our problem, in the words of a Latin American bishop, is "... to develop a strategy that enables, that speeds up, the development of national, indigenous churches structured around and 'incarnated' within the cultural, social, political, economic, and religious realities of our societies; churches which have a dynamic sense of mission... turned 'round from missionary posts to churches in mission, responding to the needs, demands, and challenges of our revolutionary societies." That's the modern restatement of a policy, which has been with us a long time.

Among missionaries and mission-

Plain Talk about Overseas

ary bishops, however, there is agreement that this is not the goal for every diocese, nor even that it is the most desirable situation for groups of jurisdictions. They point out that the development of regional councils has shown some advantages not inherent in the independent church approach, and that the "wider brotherhood of the world community" may at times suggest something less independent, more interdependent than was at first visualized.

Our overseas work presently operates under a stated policy that we will not undertake alone any work that can possibly be done with another Christian body, though the material evidences of this policy are few and far between, perhaps because it is a relatively new guideline. Yet where we have gone against this policy, as in the case of the Seminario del Caribe, we have been accused, not by non-Episcopalians but by many of the most forward-looking of our own Latin American churchmen, of "colonialism, paternalism, and increasing the alienation of the students there from their own people and culture." Was this seminary truly necessary? At budget support of more than \$100,000 a year for twenty-four students, in addition to sizable capital investments it seems a considerable luxury.

Whether the future lies in the direction of more regional groupings and more ecumenicity, as clearly seems a possibility, or in the policy of independent Anglican churches in every country, as seems less likely at this moment, it is clear to this committee that no one goal can be rigorously pursued.

With the best of goodwill we have managed to make mistakes which offend the dignity and deny the autonomy we say we prize for our jurisdictions.

In Japan there is the delicate matter of the relation between two independent churches, the Nippon Seikokai (NSKK) and PECUSA. For over fifteen years we have maintained in Tokyo a Liaison Office, through

which we have conducted almost all our business with the NSKK. This has included making support payments; arranging the logistics of missionary families' schedules, schooling, furloughs, etc.; forwarding requests for appointment of personnel; meeting and caring for visiting VIP's; maintaining a licensed dollar account to make dollar/yen exchanges; acting as interpreters; and an equally miscellaneous list of considerable length. For some time, the overseas staff has felt that this office was a paternalistic vestige which ought to be phased out on the retirement of the very able liaison officer in another two or three years.

We are an independent Church dealing with another one. It has been our office, in fact the only such office we maintain, so the decision to phase it out seemed to be ours. Careful approaches were made, and the eruption from some American appointees was not wholly unexpected. But we found the appointees were speaking for a much wider group. Conversations with representatives of other Christian churches and of the NSKK, as well as with the American appointees, indicated the general sense that the decision looked unilateral, arbitrary, and disastrous in terms of trust; they felt it had been made without full understanding of the many very helpful services the office rendered the NSKK, especially its Committee on External Affairs.

This was not mismanagement. It was a carefully made independent decision. It may still prove a good decision. We recommend that the Liaison Office not be phased out, but phased over to the NSKK as part of its External Affairs Committee's structure. Whether they and we can manage this remains to be seen. The Japanese Church will take the initiative. When distrust is in the air, no decision sounds good. The question remains to haunt us: Why is there so much distrust?

Some of our own administrative practices are vestiges of an earlier pe-

riod, and the overseas staff has already moved to correct them.

One is the appointment of American treasurers for Overseas jurisdictions, a practice understandable a few generations ago but scarcely necessary today. Only two such treasurers remain, and the practice will be phased out with their retirements a few years hence. We have also had some treasurers, nationals of their jurisdiction who have been paid in dollars, given furloughs, and otherwise treated as though they were living away from their countries. This practice is being discontinued, and treasurers will be chosen in their own countries, paid in the local currency, and will receive the prerequisites and fringe benefits granted other nationals, with accountability to the missionary diocese rather than to the "home" Church.

Self-Support as a Goal

There can be no doubt that the largest questions about self-government and autonomy come when the autonomous unit is financially independent, in whatever degree. In relations between independent states, between organizations, these terms tend to be mutually inclusive. If you are autonomous, you are by definition self-supporting.

Not so in the family or in the Church, possibly because in both we are aware that we are at most stewards of someone else's gifts. Autonomy has not been bought at the price of self-support. But in the minds of most people they are related, and autonomy without self-support is not a wholly realistic situation.

Two factors account for the continuing move toward autonomy unaccompanied by self-support, which went on until recent times, and both are facts of the history of missions.

Almost all our missionary endeavor was a nineteenth century phenomenon, the product of the wave of evangelical fervor which swept America, and also part of the opening up of trade and communication that characterized that century as had not been the case since the sixteenth. It grew out of a totally different theological understanding, not to say a geographical and sociological setting wholly different.

Continued on page 13

A Liberian for Liberia

On August 6, 1970, the Rt. Rev. George Browne was consecrated to be Bishop of the Episcopal Church in Liberia. Formerly chaplain at Cuttington College, Bishop Browne was consecrated in Trinity Pro-Cathedral at Monrovia. He is the first native-born Liberian to hold the post and the first to be elected by the Liberian Church.

Presiding Bishop John E. Hines; Bishop C. Alfred Voegeli of Haiti who had been acting bishop following the murder of the Rt. Rev. Dillard H. Brown, Jr., last November; and Bishop Leland S. Stark of Newark, Liberia's companion diocese, were the co-consecrators.

Liberian President W.V.S. Tubman attended the consecration and presented Bishop Hines with a special award as a Grand Knight of the Order of the Star of Africa "in recognition of the Episcopal Church's services to the Church in Liberia." Bishops Browne and Voegeli also received awards. Below, President Tubman congratulates Bishop Browne.

Continued on next page

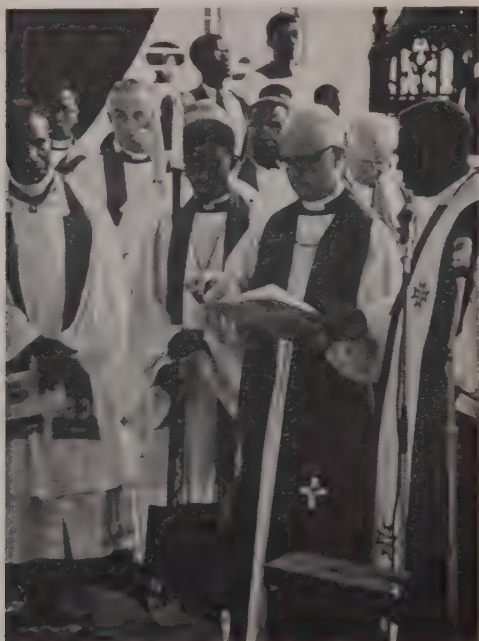


A Liberian for Liberia

"When missionaries come here they usually tend to feel that the African doesn't have any religion at all," Bishop Browne told Dr. Arthur Ben Chitty in an interview earlier this year. "But the Old Testament, the pre-prophetic, is so close to the African religion really. When Paul went to Athens he took them from where he met them. When we are approaching the African we should remember that they have something to begin with and we shouldn't just try to eradicate everything and start in anew. If we take this kind of approach, we might be able to help; if we go in condemning, we won't."

Bishop Browne's father was the first in his family to have some formal education. Both his grandfathers were priests, however. His maternal grandfather was an Episcopal priest for fifty years, and his paternal grandfather was a *Zoe*, or high priest of an African religion.

Bishop Browne was supposed to inherit his paternal grandfather's "medicines," but his mother wanted him to have a Christian education and stole him away from their village and kept him in hiding for two years. Bishop Browne worked as a teacher in a government school before he entered the Episcopal priesthood. ◀



Bishop George Browne (top) was consecrated (center right) by (left to right) Bishops Leland Stark, John Hines, and Alfred Voegeli. Liberian President W.V.S. Tubman held a banquet (bottom right) for Bishop Browne. Bishop Voegeli (above) presents the crozier to Bishop Browne during the ceremonies.



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WORLDSCENE

Churches Unite in Pakistan, Nov. 1

The inauguration of the new Church of Pakistan which will unite Anglicans, Methodists, and the United Church of Pakistan takes place in Lahore, All Saints' Day, Nov. 1, 1970.

The Anglicans, numbering some 120,000, are in the Pakistan dioceses of Dacca, Karachi, and Lahore. The Methodists, about 60,000, are found only in West Pakistan and owe their origin to that branch of Methodism developed in the United States. The United Church of Pakistan, about 20,000, previously united within itself the Presbyterian and Congregational traditions of England and Scotland.

The new Church of Pakistan will bring together the essentials of the differing forms of government of the uniting bodies. Bishops, presbyters, and lay members will have their share in the government of the church, which will be organized into five dioceses: Dacca, Lahore, Sialkot, Multan, and Karachi.

The three Anglican bishops, the Rt. Rev. J. D. Blair, Dacca; the Rt. Rev. S. N. Spence, Karachi; the Rt. Rev. Inayat Masih, Lahore, have been elected bishops for the dioceses in which they are bishops now. The Methodist bishop, the Rt. Rev. J. V. Samuel, will be Bishop of Multan and the Rev. W. G. Young of the Sialkot Church Council (Scottish Presbyterian) was elected to be Bishop of Sialkot Diocese. He will be consecrated on Nov. 2. Bishop Inayat Masih was elected Chairman of the Inaugural Committee and first Moderator of the new Church of Pakistan.

At the inaugural service there will be a Representative Act for the Uni-

fication of the Ministry, which is unique in church union schemes.

In this service four representatives from outside the Church of Pakistan—two from the historic episcopate and two from the non-episcopal tradition—will join with three representatives—one each from the uniting traditions. These seven will lay hands on three representatives from the uniting churches with a solemn declaration submitting before God their existing ministries to be replenished and unified according to his divine will.

The three persons having received the unification of the ministry will then lay their hands on representative groups from the uniting churches, thereby sharing the blessings of unification of the ministries with the total Church of Pakistan.

The five diocesan councils are to be set up by January 1971. The first synod of the new church, to be composed of the five bishops and 22 lay persons and 22 clergy elected from the five dioceses, expects to meet for the first time next Spring.

To See Ourselves As Others See Us

Students at eight Episcopal colleges will take a new look at the American scene this Fall through "Viewpoints from Abroad," a program sponsored by the Association of Episcopal Colleges (AEC).

Dr. Alexander Campbell, Oxford University author and lecturer in American history, Dr. Leslie Jekely, a former Prime Minister of Hungary, and other European professors will discuss United States' campus unrest, political systems, Cold War role, and other topics in student-faculty lectures and seminars.

Dr. Earl H. McClenney, president of AEC, said, "The observer from abroad might speak with greater effect than the hard-pressed native. He could listen with more objectivity and less fear of attack from his peers."

"Viewpoints from Abroad," initiated by a grant from the Scaife family of Pittsburgh, will continue into the 1971-72 academic year as a "search for perspectives on the United States as it contemplates the bicentennial of the Declaration of Independence."

Mixed Reactions Follow WCC Grants

Outspoken controversy reflecting serious differences of opinion followed the decision of the World Council of Churches' (WCC) executive committee to allocate \$200,000 in grants to 19 anti-racist organizations, including African guerilla movements.

The amounts, ranging from \$2,500 to \$20,000, went to racially oppressed groups and organizations supporting victims of injustice. Grants are made without controls, but recipients give assurance they will not purchase military equipment but will use the money in harmony with the purposes of the WCC "Ecumenical Program to Combat Racism."

In Britain church leaders are openly divided over the decision.

● Dr. Michael Ramsey, Archbishop of Canterbury, said he regretted that the council "did not think it right before they announced such a specific decision as this to consult their member churches, especially those in southern Africa who are so immediately and closely concerned."

Sir Cyril Black, president of Britain's Baptist Union said, "I am against apartheid but this is not the right way to attack it. . . . Even if the grants themselves are not used for military purposes they will release other money that can be used for this end."

Anglican Archbishop Donald Coggan of York commented, "Racism is one of the major evils of the twentieth century and the WCC is right in opposing it." The Rev. Rupert E. Davies, president of Britain's Methodist Conference, agreed. Representatives of South African WCC member churches formally disassociated themselves from the WCC's action "and its implied support of violence." They said, however, that they would not withdraw from the organization and noted that the South African member churches were not represented when the decision was taken.

Bishop John Paul Burrough of the Anglican Diocese of Mashonaland and Archdeacon Humphrey Mugh of Matabeleland issued a joint statement condemning the council action.

The Rev. Paul Abrecht, an American Baptist clergyman and a WCC official, said many Negro Christians welcomed the WCC action with joy and gratitude as a sign of solidarity and that it was of decisive importance that the Church express its opposition to racism not only in verbal declarations but through active measures.

The Methodist Church of South Africa "disassociated itself from the WCC grants but said it would not sever relations with the Council. At the same time it condemned the kind of violence implicit in South Africa's apartheid policies.

South Africa's Premier Balthazar Vorster said that he would act against the churches if they sent donations to WCC and if delegates were sent to conferences that "helped undermine South African policies."

Bethany Community: A New Look

Bethany, a community run by the Sisters of the Order of St. Anne for train-damaged women, has moved from its old Kingston, N. Y., address

Continued on page 39



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ENCLOSURE

New Ministry for the Mountains

Views change at Appalachia South Orientation Conference

Second Cousin Clyde lives in Possum Trot and is by our standards impoverished, powerless, rejected by society, undesirable, and would turn most of us off at first contact. And yet he has a second cousin, Jess Wilson, who sees Clyde as a warm, sensitive, and capable human being who has real needs but is also capable of giving and ministering.

Jess Wilson made Second Cousin Clyde real to a group of clergymen. More than that he helped that group begin to be open to the kind of potential and capabilities present in the people of Appalachia. Jess Wilson, engineer for the Rural Electrification Authority, McKee, Ky., was one of many participants in a week of orientation for new clergy in Appalachia at Valle Crucis, N. C.

Dr. Leonard Roberts from Pikeville College took the group on an evening tour of ballads, folk remedies, and tall tales of the mountains, weaving them into an exposition of the oral tradition that contributes to the unity of the people and families of the mountains. Again a seeming deficit and quaint traditions became possible assets as

early views of Appalachia began to change. That's the way it went all week as old things began to be seen in new and exciting ways and the contributions of Appalachia—the land and people—began to be discovered.

And yet the poverty of the area, the inability of this region to deal with its own needs, the continuing exploitation of the people and resources of the region were still pressing concerns of the participants.

The Rev. Baldwin Lloyd, director of Appalachia South, spoke of the new efforts being made to allow the people to organize and deal with the problems themselves and the kinds of turmoil and trauma this creates.

Mr. Harold Cooper of the Council of the Southern Mountains shared his insights about the development of community action programs in the mountains and their effects on the participants. Mrs. Ruth Johnson, director of the Mountain State Development Corporation, and Mr. John Diehl, president of the Franklin Milk Company, presented the views of industry and the potential for development of the region.

The Rev. James Murray, Banner Elk, N. C., dealt with the problems and potentiality of development by

industry coming in from the outside. The Rev. Frank McKenzie, St. Paul Church, Wilkesboro, N. C., and the Rev. Joseph Jeffcott, St. John Church, Wheeling, W. Va., discussed patterns of communication within the mountain regions and how the Church can make use of them.

By the end of the conference it was clear that the chairmen, the Rev. Robert Baley, director of the Highland Educational Project, W. Va., and the Rev. Frederick Eastham, Christ Church, Bluefield, W. Va., had designed four-day experience that resulted in considerable amount of attitude adjustment. Instead of instant solution imposed on the area from the outside or from over-eager clergy, the participants began to see the Appalachian people as capable of coping with their own problems if the right kind of leadership could be offered and developed.

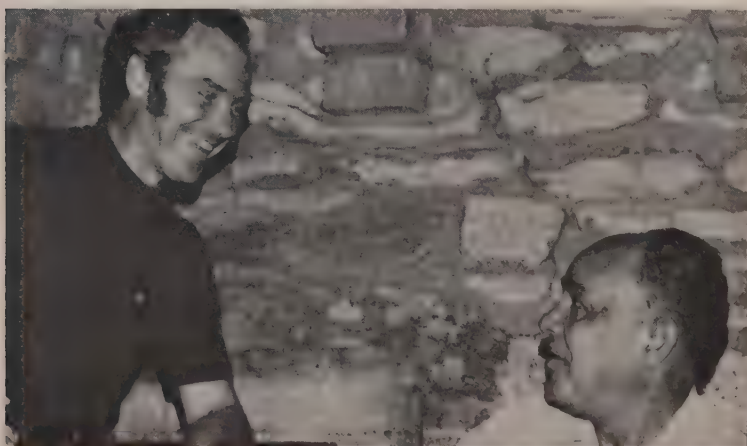
The participant's ideas of what Appalachia has to offer to the rest of the country had been broadened to include not only the economic resources but also the human resources and culture of the mountains.

At the end of the conference the area was no longer quaint and remote. The problems of hunger, poverty, powerlessness, and exploitation were painfully obvious but the emphasis and the burden had shifted. It was best summed up by Jess Wilson who described Second Cousin Clyde as a person things happen to, rather than a person who makes things happen.

The job then became a little clearer. Second Cousin Clyde had become someone important. Somehow a way must be found to enable Second Cousins to become people who make things happen. Second Cousin Clyde had changed from the stone which the builders had rejected and become essential to any building that will take place in the mountains.

If there is frustration and anger it is because we have so long rejected what was already there in the mountains, the people, and their plans. No easy solutions were offered. The conference, however, had developed new attitudes that will, perhaps, allow new and exciting surprises to emerge from a ministry spent in the mountains.

—JAMES G. BINGHAM



The Rev. Baldwin Lloyd (left), Director of Appalachia South, talks with Mr. Harold Cooper, Council of Southern Mountains, during Appalachia conference.

and settled into a new, modern residence complex, completed in June at Lincoln, Mass.

The new 64-room building is set in 33 wooded acres near historic Walden Pond. It provides each of the 36 residents, as well as 20 sisters, with a private bedroom and bath in one of three wings radiating from an octagonal center section with dining, meeting, and working facilities. An adjoining chapel, dedicated in memory of the Rt. Rev. Arthur Lichtenberger, is still under construction.

A United Thank Offering grant provided \$90,000 of the over \$1 million cost of the complex, and individuals and parishes of the Diocese of Massachusetts matched the UTO amount. An additional \$100,000 has come from friends and Sisters of the Order of St. Anne, who are continuing fund-raising efforts to help cover building costs and establish a fund to aid parents and guardians with expenses.

The Bethany community is a model in cooperation. It is not primarily a place to protect or shelter the handicapped person, but is following a newer concept that holds that combined vocational and physical training can change many dependent persons into more independent, productive, and healthy individuals.

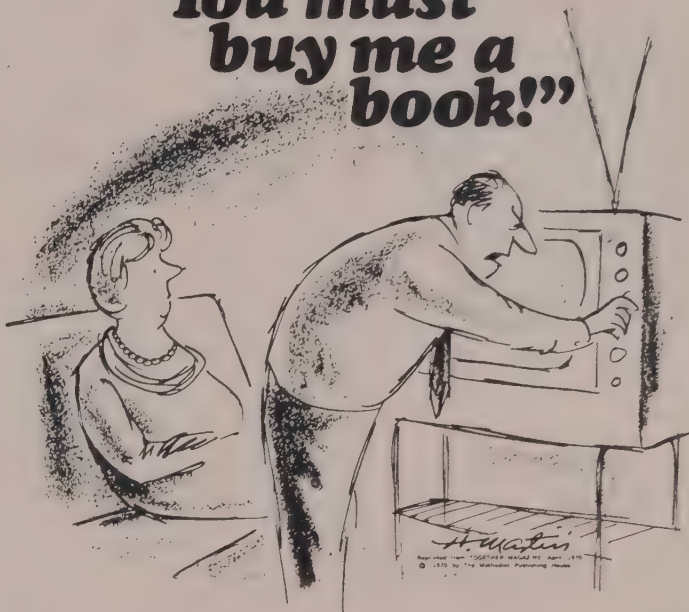
Bethany's staff of sisters, professionals, and lay volunteers from local parishes encourages each woman of the group, ranging in age from 16 to 63, to develop and contribute according to her ability. Some are trained to help with housework and secretarial work, and a few are learning to drive. Others produce altar bread, foods for sale, and do piece work for industries.

Resignation in Texas

Philip A. Masquelette, prominent layman of the Diocese of Texas, member of General Convention's agenda committee, and deputy to the Houston Convention, has resigned from the vestry and transferred his membership from the Episcopal Church of St. John the Divine, Houston, to St. Matthew's.

Mr. Masquelette said he found it

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WORLDSCENE

increasingly difficult to remain a part of a parish which he feels is "headed in the direction of severing its connection with the Episcopal Church both on the national and diocesan level."

This year St. John the Divine—a parish of 4,000 communicants—voted to discontinue giving toward its \$67,000 quota to the annual diocesan budget. Mr. Masquelette had voted with the minority.

The Houston church said it "took serious issue" with Executive Council's decision to fund Mexican-American and black groups which were thought to have a militant stand.

"The main issue is authority in the Church," the resigning vestryman stated. St. John's action has aggravated the lack of confidence already felt in national leadership because of decisions to fund minority groups, he said. Mr. Masquelette was a member of St. John's the Divine for 22 years and senior warden in 1962.

Bishop Scaife Dies

The Rt. Rev. Lauriston Livingston Scaife, retired Bishop of Western New York, died September 19 at his home in Buffalo. He was 62.

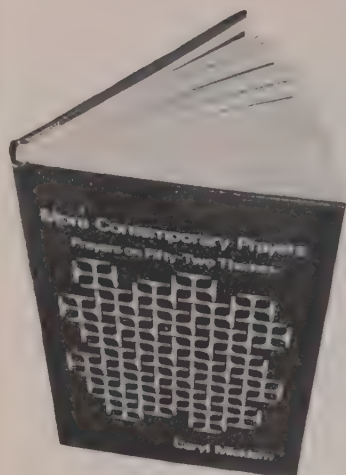
A native of Massachusetts, he was Bishop of Western New York from May, 1948, until June 1, 1970.

Called "a citizen of many countries" by his successor, Bishop Harold B. Robinson, who celebrated a Requiem Eucharist, Bishop Scaife was buried in Old Ship Church Yard, Hingham, Mass.

Long active in ecumenical relations, Bishop Scaife was a delegate to the Third Assembly of the World Council of Churches in New Delhi, India, in 1961. In 1968 he was a member of the section on Church Unity at the Lambeth Conference in London.

A former member of the Church's National Council, Bishop Scaife was a Navy chaplain during World War II.

He is survived by his wife, the former Eleanor Carnochan, and two daughters, Mrs. Thomas J. Hadjis, II, and Mrs. Barclay F. Gordon, as well as a sister and a brother.



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In Person

The Rt. Rev. **Henry K. Sherrill**, Presiding Bishop of the Episcopal Church from 1947-58, will observe his eightieth birthday and the fortieth anniversary of his consecration to be Bishop of Massachusetts October 29 in Boston. Presiding Bishop **John E. Hines** and Lord **Geoffrey Fisher** of Lambeth, former Archbishop of Canterbury, will attend the anniversary celebrations. . . . The Rt. Rev. **Ian Shevill**, Bishop of North Queensland, Australia, has accepted the position of secretary to the United Society for the Propagation of the Gospel in London. Bishop Shevill succeeds the Rt. Rev. **Eric J. Trapp**, now Bishop of Bermuda.

The Most Rev. **Oliver Green-Wilkinson**, Archbishop of Central Africa and Bishop of Zambia, was killed in a car accident in Zambia Aug. 26. Bishop **Donald Arden** of Malawi has assumed the late Archbishop's duties until a new primate is chosen. . . . Episcopalian **Nancy Sandehen** of Christ Church, St. Joseph, Mo., is executive secretary of Midland Empire Regional Ministry, an ecumenical group serving Northeast Kansas and Northwest Missouri. . . .

Dr. Earl H. McClenney, president of St. Paul's College, Lawrenceville, Va., for the past 20 years, has accepted the presidency of the Association of Episcopal Colleges. . . . The Rev. **Cornish Rogers**, pastor of Wesley United Methodist Church, Los Angeles, Calif., is the new news editor of *Christian Century*, a weekly ecumenical magazine. . . .

The Rt. Rev. **Kenneth Skelton**, Anglican Bishop of Matabeleland and outspoken critic of Rhodesian racial policies, will soon move to the Diocese of Durham in England, to be assistant bishop and Rural Dean of Wearmouth. . . . The Religious Education Association of the United States and Canada has elected the Rev. **Boardman W. Kathan**, a United Church of Christ minister from Reading, Mass., to be its new general secretary. . . . **Dr. Frank Laubach**, the famed literacy specialist, died June 10 in Syracuse, N.Y., at age 85. . . . The Rev. Canon **John Findlow**, recently retired director of the Anglican Center in Rome and the Archbishop of Canterbury's emissary to the Vatican, died in England in May.

The University of the South, Sewanee, Tenn., for the first time, has elected students to serve on its board of trustees. They are: **Mr. Carolis Deal**, Gainesville, Ga.; **Mr. Richard Lodge**, Ft. Oglethorpe, Ga.; and **Mr. Chester Grey**, Atlanta, Ga. . . .

The Synod of the Anglican Church of Tanzania has elected Bishop **John Sepeku** of Dar-es-Salaam to be the first archbishop of the newly-created Province of Tanzania. . . . The Rev. **William K. Hart**, headmaster of All Saints' Episcopal School, San Diego, Calif., is the new president of St. Michael's Farm for Boys, Picayune, Miss. . . .

The Rev. **C. Richard Cadigan**, former rector of St. Elizabeth's, Westville, South Africa, and his family returned to the U.S. in July, after the South African Government denied their requests for permanent resident status and visa extension. . . .

Mrs. Owen S. Selby, MRI chairman for the Diocese of Easton, and the Rev. **David W. Plumer**, the Summer youth mission leader to Easton's MRI Companion Diocese of Antigua, West Indies, represented Easton at the enthronement of Antigua's new bishop, the Rt. Rev. **Orland U. Lindsay** Sept. 4. . . .

Nancy Alexander of Berlin, N.H., and **Jeffrey Davis**, Manchester, N.H., have returned after nine weeks as Summer youth representatives to the Diocese of New Hampshire's MRI companion, Hong Kong. . . . Episcopalian **Douglas R. Smith**, president of the National Savings and Trust Company, Washington, D.C., will act as industry chairman for National Bible Week, Nov. 22-29. . . .

Minnesota Episcopalian **Fred Hargeseimer** will teach mathematics this year in Natambu, New Guinea, near the area where natives nursed him for nine months after his reconnaissance plane was shot down during World War II. He has built a school and health center in the village and promoted the Diocese of Minnesota's adoption of New Guinea as an MRI companion. . . . Bishop **Ian Ramsey** of Durham, England, will join Bishop **John C. Swaby** of Jamaica Nov. 26-Dec. 11 to celebrate the centenary of the independence of the Church in Jamaica. Bishop Ramsey will preach Dec. 2 at the cathedral, Spanish Town, Jamaica, at the ordination of a number of laymen to the Supplementary Ministry (non-stipendiary).

Over 100 persons including Bishop **M. George Henry** of Western North Carolina honored Church Army Captain **George M. Wiese**, former headmaster of the Patterson School, Lenoir, N.C., for 37 years and the first American commissioned in the Church Army U.S.A. . . . The Rev. **Harcourt E. Waller, Jr.**, rector of Christ Church, Charlotte, N.C., announced that **Mr. Scott C. Jarrett** will be the first layman to serve as parish assistant effective Aug. 1. . . .

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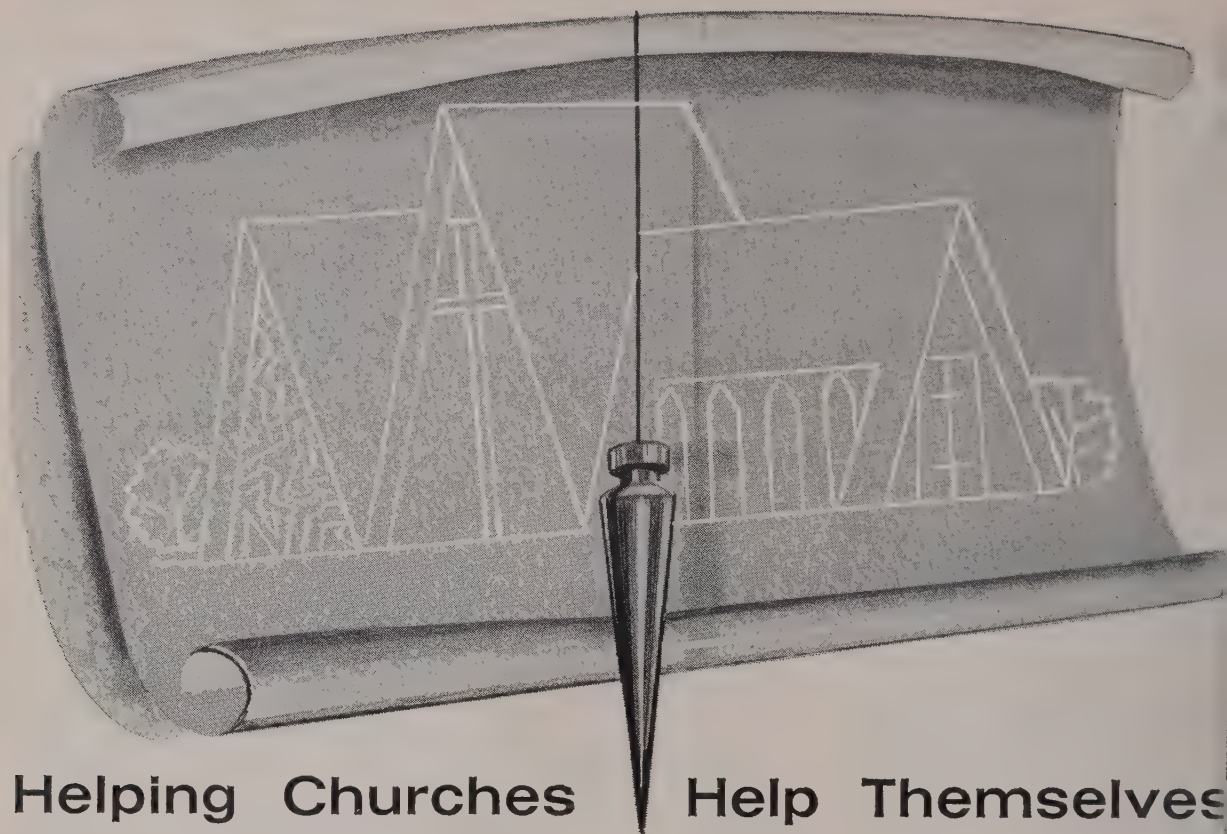
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Plain Talk about Overseas

Continued from page 32

ferent from our time. The duty of the "haves" sharing with the "have-nots" not only the Christian message of salvation but their substance as well was part of their lifeblood.

Most of the people to whom they went were colonials, and even where they were not, as in the ancient nations of China and Japan, the attitude toward them was paternalistic. Both approaches developed and indeed expected dependency, and both the dependency and the paternalism linger on, often in quite unnoticed ways, to confound the more fraternal relationship we now espouse.

Another factor that has worked against independence is our transfer of many ideas about buildings, institutions, and programs, which were the model of Church life we knew, and seemed a good one for people overseas, too. Ivan Illich, the distinguished Roman Catholic Latin American scholar and worker, says that the attitude with which missionaries came could only result in the

destruction of the culture in order to substitute a Christian life-style.

In a tactful way our visitors were reminded that a basic problem for overseas churches is the foreignness of Anglicanism, as of other Christian witness overseas. Nowadays we speak of finding out how God, who has been there a long time, is working through the culture. That is a relatively recent insight. Meantime in many places we have imported with us structures that are expensive to begin with and equally and increasingly expensive to maintain. So we have been willing to continue support long after a more restrained policy would have suggested moving toward self-support.

Is Self-Support Desirable?

The Review Committee does not wish to sit on the financial fence. It calls your attention to two hard facts which have to be looked at together:

1. There is abundant evidence that too much support from abroad is detri-

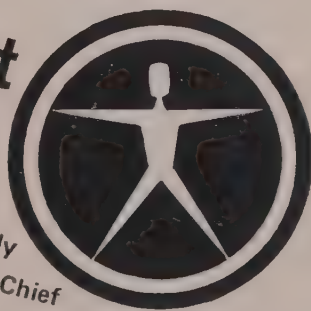
mental to growth—in numbers, in responsibility, in mission to the needs around them, and to the spiritual and physical well-being of the mission churches.

2. There is abundant evidence that a church which fails to participate in obedience to mission becomes rigid, encrusted, inward-looking, and to all intents, dead.

"Abundant evidence" means just that. There are studies made by younger churches, by mission boards, by sociologists studying the growth of overseas churches in mission lands, and there is the experience of mission scholars and strategists everywhere. They are all sure not only that the dignity and selfhood of the churches is increased by self-support, but that the actual physical realities of growth in numbers and in effective witness among their own people are also dependent on it.

When in Seattle some of us tried to console overseas friends who had heard

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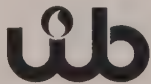


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Plain Talk about Overseas

of the first cuts of their support budgets, we were surprised to get a quiet answer, "It may be just what we need," or "It will do us good." After three successive cuts, one does not hear these comments so often. Now cuts bring blood. But we are bound to say that some witnesses remain to the good effect of the cuts.

The Review Committee therefore affirms the position that the overseas staff will help jurisdictions work toward such self-support, on an agreed and subject-to-review timetable as can be mutually decided upon in full respect to their autonomy. At the same time it affirms our need to work toward more, rather than less, giving for overseas causes and hopes that innovative ways of working in the overseas areas will be found—ways that truly support the people of our churches and also help them move into the life of the defuturized peoples of their own countries.

Is Self-Support Possible?

The facts are that in 1968:

Eight jurisdictions received between 90 percent and 97 percent of their support from PECUSA;

Three jurisdictions received between 86 percent and 89 percent of their support from PECUSA;

One jurisdiction received 77 percent of its support from PECUSA.

So we have a long way to go; we need to remember that. We are here confronting the realities of our relationships. The one sure statement we can make is that each situation is different. From that one might conclude, and we do, that any policy working toward self-support must be mutually worked out, realistically assessed and re-evaluated at agreed intervals, and remain a goal and a policy rather than condition of relationship.

In Liberia, by African standards an old Church, there was some negativity about the timing of the election of the new bishop, which some people felt was too soon. They thought they needed a year or so to get ready. One person said that for 150 years the American Church had treated them like a baby, and now they were expected to become adult overnight. The "150-year-old baby" did a great job.

In April, 1970, they had the heady experience of electing their own bishop and Council of Advice, of knowing about and planning their own budget, and setting salaries even of the new bishop. From the point of view of our visitors, this amazing jurisdiction, with 4,000 members whose position is like that of many Stateside counterparts—

heavily middle class with few poor—might well re-order its priorities toward a rapid decrease in support of its own ministry and parish units. It eventually might free itself of the burden of a large number of elementary schools and in its new freedom move into ways of mission more indigenous, more African, indeed, more peculiarly Liberian.

At the other end of the scale in terms of age of the jurisdiction, to expect self-support in Ecuador in any foreseeable future would be wholly unrealistic. Here is a Church—and as Bishop David Reed has pointed out, it is a Church—which reports 153 communicants in 1969. They are scattered in two English-speaking and five Spanish-speaking congregations, in or near two main centers: Quito and Guayaquil.

A third of the communicants are "Anglos," to use the Latin American term for persons who are either permanent or temporary residents of that area, largely from England or the United States. Most of the remainder, coming from an economic level where the average worker's wage is \$1.50 per day and where families are large. With or without a bishop, our present commitment there will demand a high level of support for many years. Anything else would put an intolerable burden on the truly infant Church.

Other areas show the need for complete open-endedness, both as to time and the degree of self-support. In a country where the average income is 300 United States' dollars per year, where we have about 2,000 communicants, and the Church has an annual budget of \$118,000, of which until this year's cut we provided 97 percent, not including but a phenomenal growth—and the Church is not increasing in numbers—could possibly lead to self-support even the parish operations.

In another country where 5 percent of the people own 95 percent of the land and the wealth, self-support is a miracle. In a mission church which has had its own bishop only ten years, and in which church we made plans including creating institutions, we would produce only havoc and major distrust if we now demand rapid self-support. Even a 10 percent cut means closing a church or a school, telling an appointee to go home, forcing the issue of non-stipendiary ministry.

But the principle remains valid, and letting go of support may well be an important step. The Review Committee insists, however, that the timetable be truly mutual, and that the facts of

me, gross national product, stability of government, freedom of the people, and over all of the history we may have imposed upon the Church in the area—these must be part of the consideration. But with it we must be sure not to take a virtue out of a "necessity," as some perceptive persons both at home and overseas say we are doing.

Are New Ways Possible?

Since a church which fails to be obedient to mission becomes rigid and enstuffed, virtually dead, we need a good deal more imagination in our giving to

salaries there are way below the average for professionals in any comparable field, retirement was impossible for lack of opportunity to save, and the ministry was aging. No one who knows churches can fail to imagine the far-reaching effect of this combined gift.

There are other opportunities within the reach of us all. Many of the Projects for Partnership, that healthy child of MRI, are of this non-patronage kind.

Capital Grants and Self-Support

One recurring question for our visitors had to do with capital grants, not

Is the Parish Church Necessary Here?

One of the growing convictions of overseas people is that the parish system has put an unnecessary financial burden on them, and has effectively prevented their engagement in the kind of mission which gives other than organizational expression of their Christian convictions. Every small parish in the United States knows this problem. With few people and constantly rising costs, the budget is overstrained in providing a minister, his salary, pension, insurance, housing and utilities, and car costs, and in keeping a building in even minimal order. The wider fellowship is represented by a pledge to diocese and to the mission; Christian Education is a \$50 item. All the money, so to speak, is in the institutional ministry.

Overseas people are asking whether they aren't following a model that seems unrelated to them.

The idea of "Church" is said to be a Judaeo-Christian phenomenon, foreign to other religions, which use temples and shrines that do not require our Body of Christ idea of Church. Our Committee does not suggest that we discard our theology of the Church. We do suggest that the enshrinement of that theology in the parish church building may need study and careful evaluation. An overseas bishop, who has worked for ten years to change his diocesan listing from one self-supporting church to fourteen such, thinks he may have misled his people. All their giving—and it is more than our average—supports a static operation. This Committee believes that the parish church may be of the *bene esse* of the American Church. It doubts it even of the *esse*, particularly in the first decade of work, of an overseas mission.

and eventual self-support than we have known, except in rare cases. Helping toward self-support is one thing, but finding non-paternalistic, non-dependency-forming, and non-patronizing ways of giving a good deal more money than we have been able to give heretofore is usually basic.

One such gift, made in 1967, so munificent as to be truly rare, was the joint gift of the Diocese of Massachusetts and the United Thank Offering (UTO) of the Women of the Church, each in the amount of \$350,000, to fund a pension fund for the Nippon Seikokai. Clergy

endowments but monies to be used for capital purposes. They suggest that it would be of inestimable value if our Church could give them in one sum the total amount it would give in three or five or seven years. One independent sister church made such a request this year, asking for what it would normally receive over six years.

In the planned hand-to-mouth existence of PECUSA, with annual campaigns and budgets, this was clearly impossible. One Latin American bishop says that his diocese could achieve total independence in three years if they were

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Plain Talk about Overseas

given next year the stewardship of the \$500,000, which would normally come to them in five years. He does not know how long it will take on the present system.

There have already been several grants from the UTO, that pioneer of good giving, to overseas churches to establish their own diocesan loan funds and capital development funds. These are freely given, and are administered by the overseas jurisdiction, thus contributing not only money but the dignity of self-determination and independence. The proposed UTO grant list for 1970 to be voted on by the Triennial Meeting in Houston includes a similar grant for one overseas district.

Non-Stipendiary Ministries

In both domestic and overseas jurisdictions there has been increasing interest in non-stipendiary ministries. Bishop David Richards, formerly of Central America, recently addressed to our Area Desk Secretary for Latin America, the Rev. Roberto Morales Alamo, a strong advocacy of this "tent-maker ministry" as absolutely essential to the development of any lasting church in Latin America. The correspondence from many bishops who received copies has been cautiously receptive. This is clearly an area for further work. One can only report that the literature on the subject suggests that for all their value non-stipendiary ministries require a balance of other ministries continually in touch with the deep roots of the faith as well as with the world, and some full-time clergy are apparently necessary to maintain this balance.

Some Pleas for Help

Just as in the matter of autonomy some of our jurisdictions have shown reluctance in seizing available opportunities for independence, so in the matter of self-support they may have to be persuaded and urged to move ahead. They speak themselves of the fears of a "colonized" people to cut the umbilical cord of their dependency. They speak of their "dollar vision." They will need courage, in the Church they know, and in our part of it we need self-restraint and constraint.

The other area in which we need help is straight facts. We know the budget support we provide for overseas jurisdictions, and we also have available accurate statements of the grants from the United Thank Offering and other Church fund sources. We do not know

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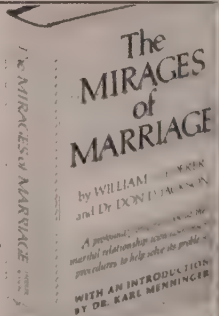
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about considerable sums of money raised privately by bishops, many of whom spend no small part of their furloughs in fund raising, or in telling the story of their area, which encourages generous giving. They say they cannot get along without it.

A letter sent to all members of the House of Lay and Clerical Deputies mentions three-fourths of a \$12,000 budget for a work locally undertaken being raised from "outside sources." Is this Yankee ingenuity and initiative? Is it responsible mission activity? It is clearly quite common. Any joint planning of future budgets and diminishing support needs first an assurance that neither party to the planning is withholding information essential to the enterprise.

While we deal with problems of self-support with courage and with constraint, our side of the table can also provide humility. Are we self-supporting? Over \$1 million of our annual budget, perilously close to 10 percent of what we in our pride have provided this year of 1970, comes to us from our past. Our ancestors in this Church have done well by us. They have provided us with a million-dollar occasion for humility in our dealings with parts of the Church not so generously endowed.

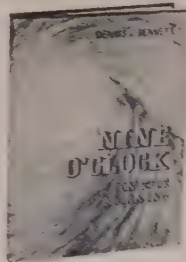
Plain Talk Not for Bishops

Everywhere we found a more profound sense of the unity of Christ's Mission and of His Church than we experience in our Church here in the United States. It is their sense of unity, and our lack of that sense, that accounts for some of the misunderstanding and friction between us.

The older among us were brought up in a Church where missions were objects — two objects called foreign missions and domestic missions. Both of these were the Church's responsibility; we were there to support by prayer, study, and money the cutting edge of the growing Church. The fact that many of these missions were in countries of dire poverty, among wholly uneducated and wretchedly sick people, compounded our sense of obligation, our duty to share with less fortunate people the blessings of those whose lot was cast in a fairer place.

There was nothing wrong with this idea then. We have learned some lessons since then. China taught us. Cuba taught us. Our own blacks are teaching us. Our sons and daughters are teaching us. All these lessons say the same thing. Those ideas were all right—well, maybe they were once—but not now.

There is only one mission—Christ's. Only administrative convenience separated it into two parts. So we have spoken of the Church's mission which is the same in Roanoke as in Guayaquil,



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Plain Talk about Overseas

in Amarillo as in Willocra. It is done in different ways, because the Church works in different cultures and economic conditions and societies which are vastly different. But it is the same Mission.

For some of us it has been difficult not just to overlay our original learning with the second one. We see Christ's mission as the sum of the other two, but we still remain somewhat outside it. They taught us much better than they knew, those faithful and much-maligned Sunday school teachers of our youth. And the old idea has been reinforced by singing our missionary hymns, which are a scandal, and by listening to sermons which had a heavy concentration of "ought" and "duty," and by our own nostalgia for simpler days.

Now, and for the past ten years, we have been hearing a new message, about the Church as mission, or the Church in mission. We are part of it, involved both as subjects and objects. And we know we have a lot to learn.

From our African churches we can learn a deep sense of what it means to be a People, so much more biblical than being a collection of individuals. Japan can help us, as it is teaching so many of our sons and daughters, to recover the sense of beauty of the world, the value of quiet contemplation in the midst of a highly technical society. Can we learn to learn from overseas?

They do not think they have the answers to these pervasive and universal problems any more than we have them. They are saying clearly to us, however, that all of us are in mission, or on mission, together.

All of our overseas churches, almost without exception, exist in countries where there is turmoil, upheaval, social change, student unrest, increasing nationalism almost identical with that of the United States. Their universities are closed and barricaded. Centuries-old systems of land control are giving way. There is deep cleavage between the haves and have-nots. They cry out for us to see that Christ's mission is one, that they too are not just receivers of mission funds but also on mission in their own lands, under circumstances like our own, and remarkably ill-equipped.

It is this identification with the same needs served by the General Convention Special Program (GCSP) in this country that makes some of them uncomfortable when would-be friends of overseas fight GCSP on the ground that it is diverting money from work overseas. Listen to a paragraph in the English news publica-

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tion of a PECUSA diocese 10,000 miles away:

"Every letter from the United States, every magazine and paper that comes has some comment about the Episcopal Church's General Convention Special Program. . . . One person is determined to leave the Church because it has stepped on his lifelong attitudes, another has decided to refuse to pay his pledge until those 'modernists' come to their senses and go back to real religion instead of tenting social affairs. . . .

"... These comments never fail to puzzle the Church overseas and its workers and people. It is hard to realize how people and churches who have been giving generously for generations to spreading the gospel, building schools and hospitals where there were none, suddenly are shocked and appalled at doing something similar for a recipient of flesh and blood whom they can see.

"Perhaps it has been best for the overseas missions that the givers could not see the unsanitary hovels, nasty streets, uneducated women, festering sores, hungry stomachs, that they have long helped to relieve by generous giving."

So the plea from overseas is the same: Do not forget us, but do not pit us against each other. Don't say that you cannot make a grant to day nurseries in East Carolina because it will cut off money from some one of us in Nepal or in Panama. Don't use us like that. Our mission is not against yours. It is the same mission.

Wider Unity in Christ

This Church is committed to seeking opportunities for ecumenical approaches. The overseas work operates on a policy that no new work will be undertaken independently that can be done in cooperation with another Christian body. Yet we can point to relatively few examples of such undertakings.

Our committee does not believe that any one kind of ecumenicity is inevitable. The magnificent Church of South India is one model. In Japan, where NSKK did not go into the Kyodan (the United Church) ecumenical enterprises with the Roman Catholics may be more fruitful. In Latin America, where we have carried on a policy, unhappily unilateral, of not actively proselytizing Roman Catholics though welcoming those seeking shelter in a Catholic tradition, there is less occasion now than formerly for providing a viable alternative to Rome.

We must fight a temptation to impose an ecumenism on our overseas jurisdictions that we would not undertake for ourselves. As we learn to do mission more in terms of functions than institutions, and this includes the function of evangelism by preaching the Good News, we may learn what reunion really is. ◀

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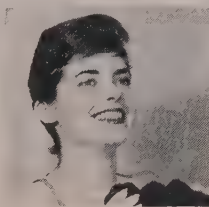


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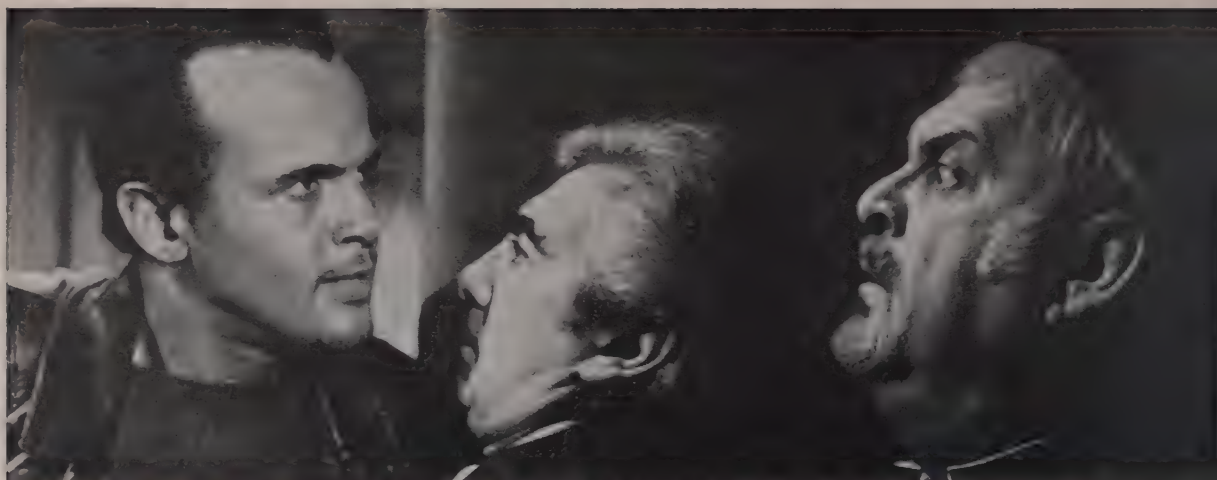
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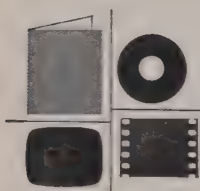
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Harry Belafonte, Milo O'Shea, and Zero Mostel in *The Angel Levine*



REVIEW OF THE MONTH

The God Choice

Is God the "ultimate tyrant," malevolently toying with his creation, constantly castrating men and their freedom through some perverse sort of predestination? Is He the One who is to be defied at all costs?

Or is God the One who is to be obeyed, who has the right to say "I will Be what I will Be," while reaching out to us constantly. And One whose biddings we flaunt at our own peril?

Harry Belafonte's new film, *The Angel Levine*, raises this issue for us in a particularly poignant way with its tale of a black Jewish angel, Alexander Levine (Harry Belafonte) and his "person," an aging partially disabled Jewish tailor, Morris Mishkin (Zero Mostel).

Levine, recently "disincarnated" from his life as a petty thief and hustler, has returned, complete with documents declaring him to be a "Bonafide Angel of God." His assignment: perform a miracle for Mishkin whose soul, like his wife, Fanny, is dying.

The only catch is that Mishkin must "believe in him" before a miracle can occur. He has to accept God's help.

A good deal of the plot is wrapped up in the lines; "You're not an angel." "Man, I'm the only one you'll ever get."

The mythology of the story, a traditional "three-tiered-heaven" with Angels and God and all, may make it difficult for some people to get into this film emotionally. It's somehow reminiscent of the simpler, neater 1930's with Jack Benny in *The Horn Blows at Midnight*. Ah, but haven't we come such a long way since then?

And of course there's the theology. Who today is really concerned about wrestling with some abstract conjectures about God? In our age of people-to-people ideology and social dynamics is it really functional, really worth the time and effort, to deal with conjectures about a God who's "up" or "out" there?

We might do well to remember that "myth" means more than "fairy tale" and "theology" more than "word games." Both are ways of expressing deep truths in idiomatic form.

When Mishkin's voice crashes out, straining the bonds of finite space, "It's too late for angels—I can't believe in anything anymore. For what

He's done to me I'll never forgive Him—never, never, *never*," all the nihilistic anarchy of our disillusioned age bursts forth.

Incarnate in that cry is all the pain, rage, and defiance of many people, particularly youth, who as Lowell Streiker puts it, have discovered that "the God of traditional faith is very much alive as the creator, sustainer and guarantor of the present age," an age filled with injustice, inequity, and hypocrisy. For these disillusioned ones He is "an idol, a diabolic counterfeit," to be overthrown.

"If he's an angel, imagine what God is like," say the ads for this picture. Imagine indeed. Is the God-of-our fathers a loving father ever willing to reach out to his people, or a mocking tormentor? Is modern man a vengeful rebellious monster willing to destroy himself and all around him out of spite, or a courageous rebel?

The Angel Levine provides plenty of ammunition for both sides without tipping the scales blatantly in either direction. As in Frank Stockton's *The Lady or the Tiger*, on this one you have to make up your own mind.

—LEONARD FREEMAN

Switchboard

Continued from page 4

participating churches, and the Episcopal Church in particular. Ironically, many people in the parishes seem to recognize these dangers better than many of our ordained, consecrated, and elected leaders.

The first problem lies in the fact that the COCU merger would produce a fairly homogenized, white (predominantly), Protestant, American super-church. The Episcopal Church, despite its frequent stereotype as an Anglo-Saxon institution, does have a long and honorable record of ministry to groups outside the social, economic, and ethnic mainstream of American life. Will our affiliation alienate these groups from our work?

A second question comes in the area of doctrine. Considering the nebulous position of COCU regarding the Apostolic ministry and the sacramental life of the Church, where will the Episcopal Church fit into the plan? We are but a small minority within the proposed superchurch, and it is doubtful that Presbyterians, Baptists, and Methodists will adopt a position on these issues consistent with Anglican tradition and the Prayer Book.

Another consideration should be our relationship with the other churches of the Anglican Communion. The proposed superchurch does not measure up to the provisions of the Chicago-Lambeth Quadrilateral, particularly in the areas of Apostolic ministry, conformity to the historic creeds as statements of faith, and the sacraments. The Anglicans who participated the South India unity plan forfeited their place in the Anglican Communion due to irregularities in conformity to the Quadrilateral. Are American Episcopalians willing to cut themselves off from fellowship with other Anglicans around the world? I seriously doubt so.

Historically, the Anglican Church has occupied a unique position within Christianity. It has remained Catholic in its heritage of ministry, devotion, and the sacraments; at the same time, through reform, it has been purged of the many abuses and errors which crept into Western Catholicism during the late Middle Ages, and displays an evangelical zeal also found in many Protestant traditions.

These two parts of our heritage, Catholic and evangelical, have survived to complement each other within the life of Anglicanism. Due to its dual Catholic-evangelical heritage, the Episcopal Church is not simply another garden variety of American Protestantism, free to negotiate away those features of its Anglican ethos which are not shared in common with other Protestant denom-



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Switchboard

inations. Question: What will be the fate of those Episcopalians who consider themselves to be Catholics? They obviously will be, at best, tolerated with either amusement or impatience, by the Protestant leadership of a COCU-style super denomination.

I have not meant to pour cold water on the hopes of millions of Christians that the Body of Christ be united. Far from it; there are ways in which Christians of differing traditions can, and will get together to share in the Good News of Redemption, through community activities, joint evangelistic efforts, and attempts to relate the effects of Christ's working within us to a world which needs Him. True, genuine Christian unity of a lasting type cannot possibly come about as result of throwing overboard the heritage of centuries of Christian faith, life, and work, and settling for a monolithic organization whose doctrine is comprised of a series of lowest-common-denominator compromises. As an Episcopal layman I am concerned, as are many of my fellow Churchmen, that due and prayerful consideration has not been given to the above problem areas relating to church union. The questions asked are those being asked by communicants from different schools of churchmanship, and are not to be construed as the murmurings of a dissatisfied minority of ultra-high-church Anglo-Catholics.

(CPT) HENRY B. SHIRLEY
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His death is a loss to all; but it is swallowed up in sheer thanksgiving on the part of his inheritors for a life so lovely lived, for the personal gifts so generously shared, and for the witness for Christ borne so faithfully and so gladly.

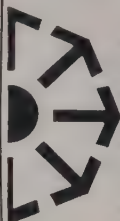
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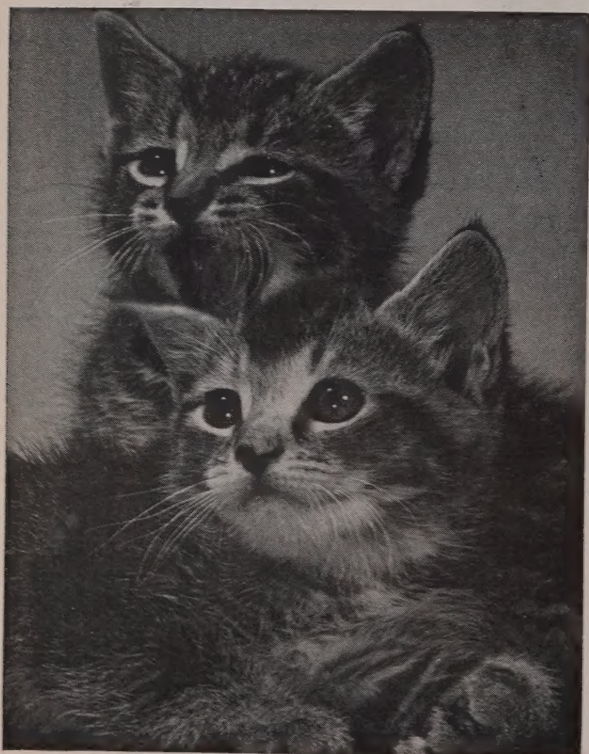
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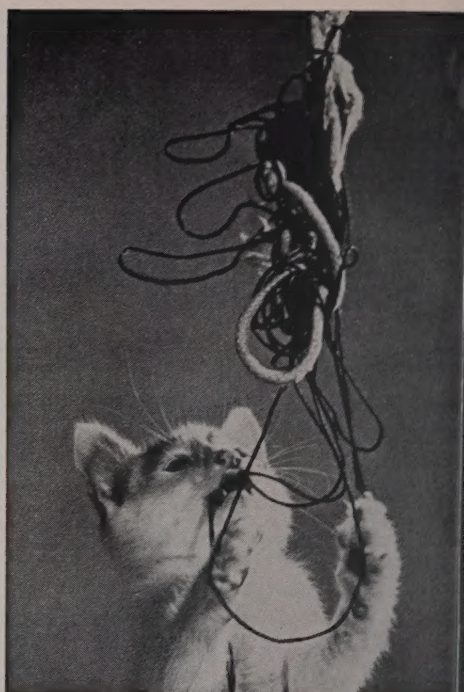
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Exchange

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THE EPISCOPALIAN invites parishes, groups, and individuals to share working solutions to practical problems you have battled and won. If you have a problem with no answer in sight, someone may have already met and conquered it. Please send your (brief) replies to: EXCHANGE, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.

HINTS FOR STARTING A DAY CARE CENTER

Mrs. Robert Steptoe, acting director of Trinity Church's Norborne Day Care Center (Martinsburg, W. Va.), has compiled the following information:

- **First, establish the need** for a non-profit day care center by contacting various organizations—local welfare office, Head Start authorities, Board of Education, Salvation Army, Health Department.

People with definite talents and backgrounds (business, law, medicine, social work—and parents and clergy) are necessary to organize such a center.

- **Read all you can** on the subject and visit other day care centers. Form a board of directors, incorporate as a non-profit organization, and adopt by-laws. Use state requirements for day care centers as a guide in formulating policy, etc. Acquire license. Keep in mind number of children allowed in area, ratio of children per adult, and fire and health regulations. Board members may take turns as acting director but having one director (paid if necessary) is wiser.

- **Decide on location.** Determine what staff should be hired. Write job descriptions. Obtain workmen's compensation, social security, insurance, and other business papers for future employees. Get as much financial support as possible.

- **Have an admissions committee prepare:** a brochure for parents stating policy, hours, etc.; application blanks; medical history forms; and determine a policy for receiving applications and selection of children.

- **Create another committee to buy equipment**—cots that stack, sheets, blankets, large blocks, record player, etc. One board member can be in charge of the lunch program. This program can be aided by the state's Department of Edu-

cation and food supplements. Another board member can be in charge of classroom volunteers. Another can be treasurer.

- **Establish a good relationship** with the local welfare department. If a child's tuition is paid by welfare funds you must obtain a contract with that department. Some persons not receiving assistance may be eligible for day care help.

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WEST INDIES CHURCH NEEDS CHALICE

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"Oh Lord, who hearest every prayer, and savest us from foes, deliver now Thy little flock from hymns nobody knows."

—from *St. Matthew's Messenger*
St. Matthew's Church,
Evanston, Ill.

WHAT'S A CHRISTINGLE?

It's an orange decorated with a lighted candle, raisins, and nuts. The orange represents the world, the raisins and nuts the fruits of the earth, and a red ribbon tied around the orange's "equator" signifies the Blood of Christ. The lighted candle represents the Light of the world.

The ancient Moravian custom is being introduced to St. Paul's Church, Winter Haven, Fla., by the Rev. C. Lee Gilbertson, rector. The Christingles, to be prepared by a parish guild for this Christmas season, will be given to parishioners returning to pews after taking Communion. Following the blessing, the candles will be lighted by passing a flame from the Christ Candle. The congregation will sing carols and then depart for their homes, carrying the lighted Christingles.

DRAFT COUNSELING MATERIAL

A set of draft counseling paperbacks, booklets, flyers, and government forms have been compiled by the Hodges Publications. The paperbacks are *Guide to the Draft* and *Handbook for Conscientious Objectors*. Booklets include *Religious Statements on Conscientious Objection* and *Medical Fitness Standards*. A complete packet costs \$4.95. For complete information on contents and quantity cost, write to: Graham R. Hodges, Box 293, Watertown, N.Y. 13601.

MEALS ON WHEELS

One of a growing number of Meals on Wheels programs is being run by the Neighborly Center, a non-profit organization associated with the Palm Lake Christian Church (Disciples of Christ) in St. Petersburg, Fla.

Meals consisting of soup, salad, meat, two vegetables, roll and margarine, dessert, and milk are delivered to persons 60 years old or over. Recipients must be incapacitated to some degree so meal preparation for themselves is difficult.

Shut-ins are asked to pay \$5 for five hot meals a week. Churches and other organizations pay for those who cannot pay for the services.

The Neighborly Center, the only program of its kind in Florida, has some 170 volunteers in addition to paid staff of social workers, dietitians, chefs, cooking aids, and crews for two distribution vans.

The Center also operates a day care facility providing a hot meal, arts, crafts, entertainment, and other activities for aging parents of working people. The cost is \$3 a day.

The program is federally-funded through next June, and the center hopes that the community will not only undertake support of the program but will expand it.

HUNGER IS ALL SHE HAS EVER KNOWN



Margaret was found in a back lane of Calcutta, lying in her doorway, unconscious from hunger. Inside, her mother had just died in childbirth.

You can see from the expression on Margaret's face that she doesn't understand why her mother can't get up, or why her father doesn't come home, or why the dull throb in her stomach won't go away.

What you can't see is that Margaret is dying of malnutrition. She has periods of fainting, her eyes are strangely glazed. Next will come a bloated stomach, falling hair, parched skin. And finally, death from malnutrition, a killer that claims 10,000 lives *every day*.

Meanwhile, in America we eat 4.66 pounds of food a day per person, then throw away enough garbage to feed a family of six in India. In fact, the average dog in America has a higher protein diet than Margaret!

If you were to suddenly join the ranks of 1½ billion people who are forever hungry, your next meal would be a bowl of rice, day after tomorrow a piece of fish the size of a silver dollar, later in the week more rice—maybe.

Hard-pressed by the natural disasters and phenomenal birth rate, the Indian government is valiantly trying to curb what Mahatma Gandhi called "The Eternal Compulsory Fast."

But Margaret's story can have a happy ending, because she has a CCF sponsor now. And for only \$12 a month you can also sponsor a child like Margaret and help provide food, clothing, shelter—and love.

You will receive the child's picture, personal history, and the opportunity to exchange letters, Christmas cards—and priceless friendship.

Since 1938, American sponsors have found this to be an intimate, person-to-person way of sharing their blessings with youngsters around the world.

So won't you help? Today?

Sponsors urgently needed this month for children in: India, Brazil, Taiwan (Formosa) and Hong Kong. (Or let us select a child for you from our emergency list.)

Write today: Verent J. Mills
**CHRISTIAN CHILDREN'S
FUND, Inc.**

Box 511, Richmond, Va. 23204



I wish to sponsor a ☐ boy ☐ girl in (Country) _____

☐ Choose a child who needs me most.

I will pay \$12 a month. I enclose first payment of \$ _____

Send me child's name, story, address and picture.

I cannot sponsor a child but want to give \$ _____

☐ Please send me more information

Name _____

Address _____

City _____

State _____ Zip _____

Registered (VFA-080) with the U.S. Government's Advisory Committee on Voluntary Foreign Aid. Gifts are tax deductible.

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